THE State of Innocence, AND FALL of MAN: AN OPERA.

Written in Heroique Verſe,

And Dedicated to Her *Royal Highneſs*,

THE

DUTCHESS.

By *John Dryden*, Servant to His Majeſty.

——————*Utinam modò dicere poſſem*
Carmina digna Deâ: certè eſt Dea Carmine digna, Ovid. Metam.

LONDON: Printed by *T. N.* for *Henry Herringman*, at the Anchor in the Lower Walk of the *New Exchange*. 1677.

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TO HER

Royal Highness,

THE

DUTCHESS.

MADAM,

AMBITION is so far from being a Vice in Poets, that 'tis almost impossible for them to succeed without it. Imagination must be rais'd, by a desire of Fame, to a desire of Pleasing: And they whom in all Ages Poets have endeavour'd most to please, have been the Beautiful and the Great. Beauty is their Deity to which they Sacrifice, and Greatness is their Guardian Angel which protects them. Both these are so eminently join'd in the Person of Your Royal Highness, that it were not easie for any, but a Poet, to deter-

mine which of them out-ſhines the other. But I confeſs, *MADAM*, I am already byaſs'd in my choice: I can eaſily reſign to others the Praiſe of Your Illuſtrious Family, and that Glory which You derive from a long-continu'd Race of Princes, famous for their Actions both in Peace and War: I can give up to the Hiſtorians of Your Country, the Names of ſo many Generals and Heroes which croud their Annals; and to our own, the hopes of thoſe which You are to produce for the *Britiſh* Chronicle. I can yield, without envy, to the Nation of Poets, the Family of *Eſte* to which *Arioſto* and *Taſſo* have ow'd their Patronage; and to which the World has ow'd their Poems: But I could not without extream reluctance reſign the Theme of Your Beauty to another Hand. Give me leave, *MADAM*, to acquaint the World that I am Jealous of this Subject; and let it be no diſhonour to You, that after having rais'd the Admiration of Mankind, You have inſpir'd one Man to give it voice. But with whatſoever Vanity this new Honour of being Your Poet has fill'd my mind, I confeſs my ſelf too weak for the Inſpiration; the Prieſt was always unequal to the Oracle: The God within him was too mighty for his Breaſt: He labour'd with the Sacred Revelation, and there was more of the Myſtery left behind than Divinity it ſelf could inable him to expreſs. I can but diſcover a part of Your Excellencies to the World; and that too according to the meaſure of my own weakneſs. Like thoſe who have ſurvey'd the Moon by Glaſſes, I can only tell of a new and ſhining World above us, but not relate the Riches and Glories of the Place. 'Tis therefore that I have already wav'd the Subject of Your Greatneſs, to reſign my ſelf to the Contemplation of what is more peculiarly Yours. Greatneſs is indeed communicated to ſome few of both Sexes; but Beauty is confin'd to a more narrow compaſs: 'Tis only in Your Sex, 'tis not ſhar'd by many, and its Supreme Perfection is in You alone. And here, *MADAM*, I am proud that I cannot flatter: You have reconcil'd the differing Judgments of Mankind: for all Men are equal in their Judgment of what is eminently beſt. The Prize of Beauty was diſputed

only

only till You were ſeen; but now all Pretenders have withdrawn their Claims: There is no Competition but for the ſecond place. Even the faireſt of our Iſland (which is fam'd for Beauties) not daring to commit their Cauſe againſt You, to the Suffrage of thoſe who moſt partially adore them. Fortune has, indeed, but render'd Juſtice to ſo much Excellence, in ſetting it ſo high to publick view: or rather Providence has done Juſtice to it ſelf, in placing the moſt perfect Workmanſhip of Heaven, where it may be admir'd by all Beholders. Had the Sun and Stars been ſeated lower, their Glory had not been communicated to all at once; and the Creator had wanted ſo much of His Praiſe, as He had made Your condition more obſcure. But He has plac'd You ſo near a Crown, that You add a Luſtre to it by Your Beauty. You are join'd to a Prince who only could deſerve You: whoſe Conduct, Courage, and Succeſs in War, whoſe Fidelity to His Royal Brother, whoſe Love for His Country, whoſe Conſtancy to His Friends, whoſe Bounty to His Servants, whoſe Juſtice to Merit, whoſe Inviolable Truth, and whoſe Magnanimity in all His Actions, ſeem to have been rewarded by Heaven by the gift of You. You are never ſeen but You are bleſt: and I am ſure You bleſs all thoſe who ſee You. We think not the Day is long enough when we behold You: And You are ſo much the buſineſs of our Souls, that while You are in ſight, we can neither look nor think on any elſe. There are no Eyes for other Beauties: You only are preſent, and the reſt of Your Sex are but the unregarded parts that fill Your Triumph. Our ſight is ſo intent on the Object of its Admiration, that our Tongues have not leiſure even to praiſe you: for Language ſeems too low a thing to expreſs your Excellence; and our Souls are ſpeaking ſo much within, that they deſpiſe all forreign converſation. Every man, even the dulleſt, is thinking more than the moſt Eloquent can teach him how to utter. Thus *MADAM*, in the midſt of Crouds you Reign in Solitude; and are ador'd with the deepeſt Veneration, that of Silence. 'Tis true, you are above all mortal wiſhes: no man deſires impoſſibilities, becauſe they are beyond the reach of

Nature: To hope to be a God, is folly exalted into madneſs: but by the Laws of our Creation we are oblig'd to Adore him; and are permitted to love him too, at Humane diſtance. 'Tis the nature of Perfection to be attractive; but the Excellency of the object refines the nature of the love. It ſtrikes an impreſſion of awful reverence; 'tis indeed that Love which is more properly a Zeal than Paſſion. 'Tis the rapture which Anchorites find in Prayer, when a Beam of the Divinity ſhines upon them: that which makes them deſpiſe all worldly objects, and yet 'tis all but contemplation. They are ſeldom viſited from above; but a ſingle viſion ſo tranſports them, that it makes up the happineſs of their lives. Mortality cannot bear it often: it finds them in the eagerneſs and height of their Devotion, they are ſpeechleſs for the time that it continues, and proſtrate and dead when it departs. That extaſie had need be ſtrong, which without any end, but that of Admiration, has power enough to deſtroy all other Paſſions. You render Mankind inſenſible to other Beauties: and have deſtroy'd the Empire of Love in a Court which was the ſeat of his Dominion. You have ſubverted (may I dare to accuſe you of it) even our Fundamental Laws; and Reign abſolute over the hearts of a ſtubborn and Free-born people tenacious almoſt to madneſs of their Liberty. The brighteſt and moſt victorious of our Ladies make daily complaints of revolted Subjects: if they may be ſaid to be revolted, whoſe ſervitude is not accepted: for your Royal Highneſs is too Great, and too Juſt a Monarch, either to want or to receive the Homage of Rebellious Fugitives. Yet if ſome few among the multitude, continue ſtedfaſt to their firſt pretenſions, 'tis an Obedience ſo luke-warm and languiſhing, that it merits not the name of Paſſion: their addreſſes are ſo faint, and their vows ſo hollow to their Sovereigns, that they ſeem only to maintain their Faith, out of a fence of Honor: they are aſham'd to deſiſt, and yet grow careleſs to obtain. Like deſpairing Combatants they ſtrive againſt you as if they had beheld unveil'd, the Magical Shield of your *Arioſto*, which dazled the Beholders with too much bright-

neſs: they can no longer hold up their Arms, they have read their deſtiny in your Eyes.

Splende lo Scudo a guiſa di Piropo;
E Luce altra non è tanto lucente:
Cader in terra a lo ſplendor fu d'vopo,
Con gli occhi abbacinati, e ſenza mente.

And yet, Madam, if I could find in my ſelf the power to leave this argument of your incomparable Beauty, I might turn to one which would equally oppreſs me with its greatneſs. For your Conjugal Virtues have deſerv'd to be ſet as an example, to a leſs-degenerate, leſs-tainted Age. They approach ſo near to Singularity in Ours,, that I can ſcarcely make a Panegyric to your Royal Highneſs, without a Satyr on many others: but your Perſon is a Paradice, and your Soul a Cherubin within to guard it. If the excellence of the outſide invite the Beholders, the Majeſty of your Mind deters them from too bold approaches; and turns their Admiration into Religion. Moral perfections are rais'd higher by you in the ſofter Sex: as if Men were of too courſe a mould for Heaven to work on, and that the Image of Divinity could not be caſt to likeneſs in ſo harſh a Metall. Your Perſon is ſo admirable, that it can ſcarce receive addition, when it ſhall be glorify'd: and your Soul, which ſhines thorough it, finds it of a ſubſtance ſo near her own, that ſhe will be pleas'd to paſs an Age within it, and to be confin'd to ſuch a Palace.

I know not how I am hurried back to my former Theme: I ought, and purpos'd to have celebrated thoſe indowments and qualities of your Mind, which were ſufficient, even without the Graces of your Perſon, to render you, as you are, the Ornament of the Court, and the object of Wonder to three Kingdoms: but all my praiſes are but as a Bull-ruſh caſt upon a ſtream, if they ſink not, 'tis becauſe they are born up by the ſtrength of the Current, which ſupports their lightneſs; but they are carry'd round again, and return on the Eddy where they firſt began. I can proceed no farther than your

Beauty

Beauty: and even on that too; I have ſaid ſo little conſidering the greatneſs of the Subject; that, like him, who would lodge a Bowl upon a Precipice, either my praiſe falls back, by the weakneſs of the delivery, or ſtaies not on the top, but rowls over, and is loſt on the other ſide. I intended this a Dedication, but how can I conſider what belongs to my ſelf, when I have been ſo long contemplating on you! Be pleas'd then, Madam, to receive this Poem, without Intituling ſo much Excellency as yours, to the faults and imperfections of ſo mean a Writer: And inſtead of being favourable to the Piece, which merits nothing, forgive the preſumption of the Author; who is, with all poſſible veneration,

Your ROYAL *Highneſs's*

Moſt Obedient,

Moſt Humble,

Moſt Devoted Servant,

JOHN DRYDEN.

To Mr. DRYDEN, *on his* POEM *of* PARADICE.

FOrgive me, awful Poet, if a Muſe,
Whom artleſs Nature did for plainneſs chuſe,
In looſe attire preſents her humble thought,
Of this beſt POEM, that you ever wrought.
This faireſt labor of your teeming brain
I wou'd embrace, but not with flatt'ry ſtain;
Something I wou'd to your vaſt Virtue raiſe,
But ſcorn to dawb it with a fulſome praiſe;
That wou'd but blot the Work I wou'd commend,
And ſhew a Court-Admirer, not a Friend.
To the dead Bard, your fame a little owes,
For *Milton* did the Wealthy Mine diſcloſe,
And rudely caſt what you cou'd well diſpoſe:
He roughly drew, on an old faſhion'd ground,
A Chaos, for no perfect World was found,
Till through the heap, your mighty Genius ſhin'd;
His was the Golden Ore which you refin'd.
He firſt beheld the beauteous ruſtic Maid,
And to a place of ſtrength the prize convey'd;
You took her thence: to Court this Virgin brought
Dreſt her with gemms, new weav'd her hard ſpun thought
And ſofteſt language, ſweeteſt manners taught.
Till from a Comet ſhe a ſtar did riſe,
Not to affright, but pleaſe our wondring eyes.
Betwixt ye both is fram'd a nobler peice,
Than ere was drawn in *Italie* or *Greece*.
Thou from his ſource of thoughts ev'n Souls doſt bring
As ſmileing gods, from ſullen Saturn ſpring.
When nights dull Mask the face of Heav'n does wear,
'Tis doubtful light, but here and there a Star,
Which ſerves the dreadful ſhadowes to diſplay,
That vaniſh at the riſing of the day;

Ben.

But then bright robes the Meadows all adorn,
And the World looks as it were newly born.
So when your Senſe his myſtic reaſon clear'd,
The melancholy Scene all gay appear'd;
New light leapt up, and a new glory ſmil'd,
And all throughout was mighty, all was mild.
Before this Palace which thy wit did build
Which various fancy did ſo gawdy gild
And judgment has with ſolid riches fill'd.
My humbler Muſe begs ſhe may centry ſtand,
Amongſt the reſt that guard this *Eden* Land.
But there's no need, for ev'n thy foes conſpire
Thy praiſe, and hating thee, thy Work admire.
On then O mightieſt of the inſpir'd men,
Monarch of Verſe; new Theams employ thy Pen.
The troubles of Majeſtick *CHARLES* ſet down,
Not *David* vanquiſh'd more to teach a Crown,
Praiſe him, as *Cowly* did that *Hebrew* King,
Thy Theam's as great, do thou as greatly ſing.
Then thou mayſt boldly to his favor riſe
Look down and the baſe ſerpent's hiſs deſpiſe,
From thund'ring envy ſafe in Lawrel ſit,
While clam'rous Critiques their vile heads ſubmit
Condemn'd for Treaſon at the bar of Wit.

NAT. LEE.

The

The Authors Apology for Heroique Poetry; and Poetique Licence.

TO satisfie the Curiosity of those who will give themselves the trouble of reading the ensuing POEM, I think my self oblig'd to render them a Reason, why I publish an OPERA which was never acted. In the first place I shall not be asham'd to own, that my chiefest Motive, was the Ambition which I acknowledg'd in the Epistle. I was desirous to lay at the feet of so Beautiful and Excellent a Princess, a Work which I confess was unworthy her, but which I hope she will have the goodness to forgive. I was also induc'd to it in my own defence: many hundred Copies of it being dispers'd abroad without my knowledge or consent: so that every one gathering new faults, it became at length a Libel against me; and I saw, with some disdain, more nonsence than either I, or as bad a Poet, could have cram'd into it, at a Months warning, in which time 'twas wholly Written, and not since Revis'd. After this, I cannot without injury to the deceas'd Author of Paradice Lost, but acknowledge that this POEM has receiv'd its entire Foundation, part of the Design, and many of the Ornaments, from him. What I have borrow'd, will be so easily discern'd from my mean Productions, that I shall not need to point the Reader to the places: And, truly, I should be sorry, for my own sake, that any one should take the pains to compare them together: The Original being undoubtedly, one of the greatest, most noble, and most sublime POEMS, which either this Age or Nation has produc'd. And though I could not refuse the partiality of my Friend, who is pleased to commend me in his Verses, I hope they will rather be esteem'd the effect of his love to me, than of his deliberate and sober judgment. His Genius is able to make

beautiful what he pleaſes: Yet, as he has been too favorable to me, I doubt not but he will hear of his kindneſs from many of our Contemporaries. For, we are fallen into an Age of Illiterate, Cenſorious, and Detracting people, who thus qualified, ſet up for Critiques.

In the firſt place I muſt take leave to tell them, that they wholly miſtake the Nature of Criticiſm, who think its buſineſs is principally to find fault. Criticiſm, as it was firſt inſtituted by Ariſtotle, *was meant a Standard of judging well. The chiefeſt part of which is to obſerve thoſe Excellencies which ſhould delight a reaſonable Reader. If the Deſign, the Conduct, the Thoughts, and the Expreſſions of a POEM, be generally ſuch as proceed from a true Genius of Poetry, the Critique ought to paſs his judgement in favor of the Author. 'Tis malicious and unmanly to ſnarl at the little lapſes of a Pen, from which* Virgil *himſelf ſtands not exempted.* Horace *acknowledges that honeſt* Homer *nods ſometimes: He is not equally awake in every Line: But he leaves it alſo as a ſtanding Meaſure for our judgments,*

——— Non, Ubi plura nitent in Carmine, paucis
Offendi maculis, quas aut incuria fudit
Aut humana parùm cavit Natura. ———

And Longinus, *who was undoubtedly, after* Ariſtotle, *the greateſt Critique amongſt the* Grecks, *in his twenty ſeventh Chapter* περὶ ὕψους, *has judiciouſly preferr'd the ſublime Genius that ſometimes errs, to the midling or indifferent one which makes few faults, but ſeldome or never riſes to any Excellence. He compares the firſt to a Man of large poſſeſſions, who has not leiſure to conſider of every ſlight expence, will not debaſe himſelf to the management of every trifle: particular ſummes are not layd out or ſpar'd to the greateſt advantage in his Oeconomy: but are ſometimes ſuffer'd to run to waſte, while he is only careful of the Main. On the other ſide, he likens the Mediocrity of Wit, to one of a mean fortune, who manages his ſtore with extream frugality, or rather parſimony: but who with fear of running into profuſeneſs,*

never

never arrives to the magnificence of living. This kind of Genius writes, indeed correctly. A very man he is in Grammar; very nice as to Solecism or Barbarism, judges to a hair of little decencies, knows better than any Man what is not to be written: and never hazards himself so far as to fall: but plods on deliberately, and, as a grave Man ought, is sure to put his staff before him; in short, he sets his heart upon it; and with wonderful care makes his business sure: that is, in plain English, neither to be blam'd, nor prais'd. — I could, sayes my Author, find out some blemishes in Homer: *and am perhaps, as naturally inclin'd to be disgusted at a fault as another Man: But, after all, to speak impartially, his faillings are such, as are only marks of humane frailty: they are little Mistakes, or rather Negligences, which have escap'd his pen in the fervor of his writing; the sublimity of his spirit carries it with me against his carelessness: And though* Apollonius *his* Argonautes, *and* Theocritus, *his* Eidullia, *are more free from Errors, there is not any Man of so false a judgment, who would choose rather to have been* Apollonius *or* Theocritus, *than* Homer.

'Tis worth our consideration, a little to examine how much these Hypercritiques *of English Poetry, differ from the opinion of the Greek and Latine Judges of Antiquity: from the* Italians *and* French *who have succeeded them; and, indeed, from the general tast and approbation of all Ages. Heroique Poetry, which they contemn, has ever been esteem'd, and ever will be, the greatest work of humane Nature: In that rank has* Aristotle *plac'd it, and* Longinus *is so full of the like expressions, that he abundantly confirms the others Testimony.* Horace *as plainly delivers his opinion, and particularly praises* Homer *in these Verses.*

Trojani Belli Scriptorem, Maxime Lolli,
Dum tu declamas Romæ, prænestè relegi:
Qui quid sit pulchrum, quid turpe, quid utile, quid non,
Plenius ac melius Chrysippo & Crantore dicit.

And in another place modeſtly excluding himſelf, from the number of Poets, becauſe he only writ Odes and Satyres, he tells you a Poet is ſuch an one,

——Cui mens Divinior, atque os
Magna Sonaturum.

Quotations are ſuperfluous in an eſtabliſh'd truth: otherwiſe I could reckon up amongſt the Moderns, all the Italian *Commentators on* Ariſtotle's *Book of Poetry; and amongſt the* French, *the greateſt of this Age,* Boileau *and* Rapin: *the latter of which is alone ſufficient, were all other Critiques loſt, to teach anew the rules of writing. Any Man who will ſeriouſly conſider the nature of an Epique Poem, how it agrees with that of Poetry in general, which is to inſtruct and to delight; what actions it deſcribes, and what perſons they are chiefly whom it informs, will find it a work which indeed is full of difficulty in the attempt, but admirable when 'tis well performed. I write not this with the leaſt intention to undervalue the other parts of Poetry: for Comedy is both excellently inſtructive, and extreamly pleaſant: Satyre laſhes Vice into Reformation, and humor repreſents folly, ſo as to render it ridiculous. Many of our preſent Writers are eminent in both theſe kinds; and particularly the Author of the* Plain Dealer, *whom I am proud to call my Friend, has oblig'd all honeſt and vertuous Men, by one of the moſt bold, moſt general, and moſt uſeful Satyres which has ever been preſented on the Engliſh Theater. I do not diſpute the preference of Tragedy; let every Man enjoy his taſt: but 'tis unjuſt, that they who have not the leaſt notion of Heroique writing, ſhould therefore condemn the pleaſure which others receive from it, becauſe they cannot comprehend it. Let them pleaſe their appetites in eating what they like: but let them not force their diſh on all the Table. They who would combat general Authority, with particular Opinion, muſt firſt eſtabliſh themſelves a reputation of underſtanding better, than other men. Are all the flights of Heroique Poetry, to be concluded bombaſt, unnatural, and meer madneſs, becauſe they*

are

are not affected with their Excellencies? 'Tis just as reasonable as to conclude there is no day, because a blind Man cannot distinguish of Light and Colours? ought they not rather, in modesty, to doubt of their own judgments, when they think this or that expression in Homer, Virgil, Tasso, *or* Milton's Paradice, *to be too far strain'd, than positively to conclude, that 'tis all fustian, and meer nonsence? 'Tis true, there are limits to be set betwixt the boldness and rashness of a Poet; but he must understand those limits who pretends to judge, as well as he who undertakes to write: and he who has no liking to the whole, ought in reason to be excluded from censuring of the parts. He must be a Lawyer before he mounts the Tribunal: and the Judicature of one Court too, does not qualifie a man to preside in another. He may be an excellent Pleader in the* Chancery, *who is not fit to rule the* Common Pleas. *But I will presume for once to tell them, that the boldest strokes of Poetry, when they are manag'd Artfully, are those which most delight the Reader.*

Virgil *and* Horace, *the severest Writers of the severest Age, have made frequent use of the hardest Metaphors, and of the strongest Hyperboles: And in this case the best Authority is the best Argument. For generally to have pleas'd, and through all ages, must bear the force of Universal Tradition. And if you would appeal from thence to right Reason, you will gain no more by it in effect than First, to set up your Reason against those Authors, and Secondly, against all those who have admir'd them. You must prove why that ought not to have pleas'd, which has pleas'd the most Learn'd, and the most Judicious: and to be thought knowing, you must first put the fool upon all Mankind. If you can enter more deeply than they have done, into the Causes and Resorts of that which moves pleasure in a Reader, the Field is open, you may be heard: but those Springs of humane Nature are not so easily discover'd by ever superficial Judge: It requires Philosophy as well as Poetry, to sound the depth of all the Passions; what they are in themselves, and how they are to be provok'd: and in this Science the best Poets have excell'd.* Aristotle *rais'd the Fabrique of his Poetry, from observation of those*

thing

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Quotations are ſuperfluous in an eſtabliſh'd truth: otherwiſe I could reckon up amongſt the Moderns, all the Italian *Commentators on* Ariſtotle's *Book of Poetry; and amongſt the* French, *the greateſt of this Age,* Boileau *and* Rapin: *the latter of which is alone ſufficient, were all other Critiques loſt, to teach anew the rules of writing. Any Man who will ſeriouſly conſider the nature of an Epique Poem, how it agrees with that of Poetry in general, which is to inſtruct and to delight; what actions it deſcribes, and what perſons they are chiefly whom it informs, will find it a work which indeed is full of difficulty in the attempt, but admirable when 'tis well performed. I write not this with the leaſt intention to undervalue the other parts of Poetry: for Comedy is both excellently inſtructive, and extreamly pleaſant: Satyre laſhes Vice into Reformation, and humor repreſents folly, ſo as to render it ridiculous. Many of our preſent Writers are eminent in both theſe kinds; and particularly the Author of the* Plain Dealer, *whom I am proud to call my Friend, has oblig'd all honeſt and vertuous Men, by one of the moſt bold, moſt general, and moſt uſeful Satyres which has ever been preſented on the Engliſh Theater. I do not diſpute the preference of Tragedy; let every Man enjoy his taſt: but 'tis unjuſt, that they who have not the leaſt notion of Heroique writing, ſhould therefore condemn the pleaſure which others receive from it, becauſe they cannot comprehend it. Let them pleaſe their appetites in eating what they like: but let them not force their diſh on all the Table. They who would combat general Authority, with particular Opinion, muſt firſt eſtabliſh themſelves a reputation of underſtanding better, than other men. Are all the flights of Heroique Poetry, to be concluded bombaſt, unnatural, and meer madneſs, becauſe they*

are.

are not affected with their Excellencies? 'Tis just as reasonable as to conclude there is no day, because a blind Man cannot distinguish of Light and Colours? ought they not rather, in modesty, to doubt of their own judgments, when they think this or that expression in Homer, Virgil, Tasso, *or* Milton's Paradice, *to be too far strain'd, than positively to conclude, that 'tis all fustian, and meer nonsence? 'Tis true, there are limits to be set betwixt the boldness and rashness of a Poet; but he must understand those limits who pretends to judge, as well as he who undertakes to write: and he who has no liking to the whole, ought in reason to be excluded from censuring of the parts. He must be a Lawyer before he mounts the Tribunal: and the Judicature of one Court too, does not qualifie a man to preside in another. He may be an excellent Pleader in the* Chancery, *who is not fit to rule the* Common Pleas. *But I will presume for once to tell them, that the boldest strokes of Poetry, when they are manag'd Artfully, are those which most delight the Reader.*

Virgil *and* Horace, *the severest Writers of the severest Age, have made frequent use of the hardest Metaphors, and of the strongest Hyperboles: And in this case the best Authority is the best Argument. For generally to have pleas'd, and through all ages, must bear the force of Universal Tradition. And if you would appeal from thence to right Reason, you will gain no more by it in effect, than First, to set up your Reason against those Authors; and Secondly, against all those who have admir'd them. You must prove why that ought not to have pleas'd, which has pleas'd the most Learn'd, and the most Judicious: and to be thought knowing, you must first put the fool upon all Mankind. If you can enter more deeply, than they have done, into the Causes and Resorts of that which moves pleasure in a Reader, the Field is open, you may be heard: but those Springs of humane Nature are not so easily discover'd by ever superficial Judge: It requires Philosophy as well as Poetry, to sound the depth of all the Passions; what they are in themselves, and how they are to be provok'd: and in this Science the best Poets have excell'd.* Aristotle *rais'd the Fabrique of his Poetry, from observation of those*

thing

things, in which Euripides, Sophocles, *and* Æschylus *pleas'd: He consider'd how they rais'd the Passions, and thence has drawn rules for our Imitation. From hence have sprung the Tropes and Figures, for which they wanted a name, who first practis'd them, and succeeded in them. Thus I grant you, that the knowledge of Nature was the Original Rule; and, that all Poets ought to study her; as well as* Aristotle *and* Horace *her Interpreters. But then this also undeniably follows, that those things which delight all Ages, must have been an imitation of Nature; which is all I contend. Therefore is Rhetorick made an Art: therefore the Names of so many Tropes and Figures were invented: because it was observ'd they had such and such an effect upon the Audience. Therefore* Catachreses *and* Hyperboles *have found their place amongst them; not that they were to be avoided, but to be us'd judiciously, and plac'd in Poetry, as heightnings and shadows are in Painting, to make the Figure bolder, and cause it to stand off to sight.*

Nec retia Cervis
Ulla, dolum meditantur; *sayes* Virgil *in his* Eclogues: *and speaking of* Leander *in his* Georgiques,

> Cæcâ nocte natat ſerus freta, quem ſuper, ingens
> Porta tonat Cœli; & ſcopulis illiſa reclamant
> Æquora:

In both of these you see he fears not to give Voice and Thought to things inanimate.

Will you arraign your Master Horace, *for his hardness of Expression, when he describes the death of* Cleopatra? *and sayes she did* Aſperos tractare ſerpentes, ut atrum corpore combiberet venenum? *because the Body in that action, performs what is proper to the mouth?*

As for Hyperboles, *I will neither quote* Lucan, *nor* Statius, *Men of an unbounded imagination, but who often wanted the*

Poyse

Poyze of Judgement. The Divine Virgil *was not liable to that exception; and yet he describes* Polyphemus *thus:*

——————Graditurque per æquor
Jam medium; nec dum fluctus latera ardua tingit.

In imitation of this place, our Admirable Cowley *thus paints* Goliah.

The Valley, now, this Monster seem'd to fill;
And we, methought, look'd up to him from our Hill.

Where the two words seem'd, and methought, have mollify'd the Figure: and yet if they had not been there, the fright of the Israelites *might have excus'd their belief of the Giants Stature.*

In the 8th *of the* Æneids, Virgil *paints the swiftness of* Camilla *thus:*

Illa vel intactæ segetis per summa volaret
Gramina, nec teneras cursu læsisset aristas;
Vel Mare per medium, fluctu suspensa tumenti,
Ferret iter, celeres nec tingeret æquore plantas.

You are not oblig'd, as in History, to a literal belief of what the Poet says; but you are pleas'd with the Image, without being couzen'd by the Fiction.

Yet even in History, Longinus *quotes* Herodotus *on this occasion of* Hyperboles. *The* Lacedemonians, *says he, at the straights of* Thermopylæ, *defended themselves to the last extremity: and when their Arms fail'd them, fought it out with their Nails and Teeth: till at length, (the* Persians *shooting continually upon them) they lay buried under the Arrows of their enemies. It is not reasonable, (continues the* Critique) *to believe that Men could defend themselves with their Nails and Teeth from an arm'd multitude; nor that they lay buried under a pile of Darts and Arrows; and yet there wants not probability for the Figure:*

because

becauſe the Hyperbole *ſeems not to have been made for the ſake of the deſcription, but rather to have been produc'd from the occaſion.*

'Tis true, the boldneſs of the Figures are to be hidden, ſometimes by the addreſs of the Poet; that they may work their effect upon the Mind, without diſcovering the Art which caus'd it. And therefore they are principally to be us'd in paſſion; when we ſpeak more warmly, and with more precipitation than at other times: for then, Si vis me flere dolendum eſt primùm ipſi tibi; *the Poet muſt put on the Paſſion he endeavours to repreſent: A man in ſuch an occaſion is not cool enough, either to reaſon rightly, or to talk calmly. Aggravations are then in their proper places, Interogations, Exclamations, Hyperbata, or a diſorder'd connection of diſcourſe, are graceful there, becauſe they are Natural. The ſumm of all depends on what before I hinted, that this boldneſs of expreſſion is not to be blam'd; if if be manag'd by the coolneſs and diſcretion, which is neceſſary to a Poet.*

Yet before I leave this ſubject, I cannot but take notice how diſ-ingenuous our Adverſaries appear: All that is dull, inſipid, languiſhing and without ſinews in a Poem, they call an imitation of Nature: they onely offend our moſt equitable Judges, who think beyond them; and lively Images and Elocution, are never to be forgiven.

What Fuſtian, as they call it, have I heard theſe Gentlemen find out in Mr. Cowley's Odes? *I acknowledge my ſelf unworthy to defend ſo excellent an Author; neither have I room to do it here: onely in general I will ſay, that nothing can appear more beautiful to me, than the ſtrength of thoſe Images which they condemn.*

Imaging is, in it ſelf, the very heighth and life of Poetry. The, as Longinus *deſcribes it, a Diſcourſe, which, by a kind of Enthuſiaſm, or extraordinary emotion of the Soul, makes it ſeem to us, that we behold thoſe things which the Poet paints, ſo as to be pleas'd with them, and to admire them.*

If Poetry be imitation, that part of it muſt needs be beſt, which deſcribes moſt lively our Actions and Paſſions; our Virtues and our Vices; our Follies and our Humors: for neither is Comedy without its part of Imaging: and they who do it beſt, are certainly the moſt excellent in their kind. This is too plainly prov'd to be denied: but how are Poetical Fictions, how are Hippocentaures and Chymæras, or how are Angels and immaterial Subſtances to be Imag'd? which ſome of them are things quite out of Nature: others, ſuch whereof we can have no notion? this is the laſt refuge of our Adverſaries; and more than any of them have yet had the wit to object againſt us. The anſwer is eaſie to the firſt part of it. The fiction of ſome Beings which are not in Nature, (ſecond Notions as the Logicians call them) has been founded on the conjunction of two Natures, which have a real ſeparate Being. So Hippocentaures *were imagin'd, by joyning the Natures of a Man and Horſe together; as* Lucretius *tells us, who has us'd this word of Image oftner than any of the Poets.*

Nam certé ex vivo, Centauri non fit Imago,
Nulla fuit quoniam talis natura animai:
Verùm ubi equi atque hominis, caſu, convenit imago,
Hæreſcit facilè extemplò, &c.

The ſame reaſon may alſo be alledg'd for Chymæra's *and the reſt. And Poets may be allow'd the like liberty, for deſcribing things which really exiſt not, if they are founded on popular belief: of this nature are Fairies, Pigmies, and the extraordinary effects of Magick: for 'tis ſtill an imitation, though of other mens fancies: and thus are* Shakeſpeare's Tempeſt, *his* Midſummer nights Dream, *and* Ben. Johnſon's Masque of Witches *to be defended. For Immaterial Subſtances we are authoriz'd by Scripture in their deſcription: and herein the Text accommodates it ſelf to vulgar apprehenſion, in giving Angels the likeneſs of beautiful young men. Thus, after the Pagan Divinity, has* Homer *drawn his Gods with humane Faces: and thus we have notions of things*

above us, by deſcribing them like other beings more within our knowledge.

I wiſh I could produce any one example of excellent imaging in all this Poem: perhaps I cannot: but that which comes neareſt it, is in theſe four lines, which have been ſufficiently canvas'd by my well-natur'd Cenſors.

> *Seraph* and *Cherub*, careleſs of their charge,
> And wanton, in full eaſe now live at large:
> Unguarded leave the paſſes of the Sky;
> And all diſſolv'd in Hallelujahs lye.

I have heard (ſayes one of them) of Anchove's diſſolv'd in Sauce; but never of an Angel in Hallelujahs. A mighty Witty-ciſm, *(if you will pardon a new word!) but there is ſome difference between a Laugher and a Critique. He might have Burlesqu'd* Virgil *too, from whom I took the Image.* Invadunt urbem, ſomno vinoque ſepultam. *A Cities being buried is juſt as proper an occaſion, as an Angels being diſſolv'd in Eaſe, and Songs of Triumph. Mr.* Cowley *lies as open too in many places:*

Where there vaſt Courts the Mother Waters keep, *&c. for if the maſs of Waters be the Mothers, then their Daughters, the little ſtreams, are bound in all good manners, to make Court'ſie to them, and ask them Bleſſing. How eaſie 'tis to turn into ridicule, the beſt deſcriptions, when once a man is in the humor of laughing, till he wheezes at his own dull jeſt! but an Image which is ſtrongly and beautifully ſet before the eyes of the Reader, will ſtill be Poetry, when the merry fit is over: and laſt when the other is forgotten.*

I promis'd to ſay ſomewhat of Poetique Licence, *but have in part anticipated my diſcourſe already.* Poetique Licence *I take to be the Liberty, which Poets have aſſum'd to themſelves in all ages, of ſpeaking things in Verſe, which are beyond the ſe-*

verity

verity of Proſe. 'Tis that particular character, which diſtinguiſhes and ſets the bounds betwixt Oratio ſoluta, and Poetry. This, as to what regards the thought, or imagination of a Poet, conſiſts in Fiction: but then thoſe thoughts muſt be expreſs'd; and here ariſe two other branches of it: for if this Licence be included in a ſingle word, it admits of Tropes: if in a Sentence or Propoſition, of Figures: both which are of a much larger extent, and more forcibly to be us'd in Verſe than Proſe. This is that Birthright which is deriv'd to us from our great Forefathers, even from Homer down to Ben. and they who would deny it to us, have, in plain terms, the Foxes quarrel to the Grapes; they cannot reach it.

How far theſe Liberties are to be extended, I will not preſume to determine here, ſince Horace does not. But it is certain that they are to be varied, according to the Language and Age in which an Author writes. That which would be allow'd to a Grecian Poet, Martial tells you, would not be ſuffer'd in a Roman. And 'tis evident that the Engliſh, does more nearly follow the ſtrictneſs of the latter, than the freedoms of the former. Connection of Epithetes, or the conjunction of two words in one, are frequent and elegant in the Greek, which yet Sir Philip Sidney, and the Tranſlator of Du Bartas, have unluckily attempted in the Engliſh; though this I confeſs, is not ſo proper an Inſtance of Poetique Licence, as it is of variety of Idiom in Languages.

Horace a little explains himſelf on this ſubject of Licentia Poetica; in theſe Verſes,

——————Pictoribus atque Poetis
Quidlibet audendi, ſemper fuit æqua poteſtas:
Sed non, ut placidis coeant immitia, non ut
Serpentes avibus geminentur, Tygribus Hædi.

He would have a Poem of a piece: not to begin with one thing and end with another: he reſtrains it ſo far, that Thoughts of an unlike Nature, ought not to be joyn'd together: That were indeed

to

to make a Chaos. He tax'd not Homer, *nor the Divine* Virgil, *for intereſſing their gods in the Wars of* Troy *and* Italy; *neither had he now liv'd, would he have tax'd* Milton, *as our falſe Critiques have preſum'd to do, for his choice of a ſupernatural Argument: but he would have blam'd my Author, who was a* Chriſtian, *had he introduc'd into his Poem Heathen Deities, as* Taſſo *is condemn'd by,* Rapin *on the like occaſion: and as* Camoens, *the Author of the* Luſiads, *ought to be cenſur'd by all his Readers, when he brings in* Bacchus *and Chriſt into the ſame Adventure of his Fable. From that which has been ſaid, it may be collected, that the definition of Wit (which has been ſo often attempted, and ever unſucceſsfully by many Poets,) is only this: That it is a propriety of Thoughts and Words; or in other terms, Thought and Words, elegantly adapted to the Subject. If our Critiques will joyn iſſue on this Definition, that we may* convenire in aliquo tertio; *if they will take it as a granted Principle, 'twill be eaſie to put an end to this diſpute: No man will diſagree from another's judgement, concerning the dignity of Style, in Heroique Poetry: but all reaſonable Men will conclude it neceſſary, that ſublime Subjects ought to be adorn'd with the ſublimeſt, and (conſequently often) with the moſt figurative expreſſions. In the mean time I will not run into their faults of impoſing my opinions on other men, any more than I would my Writings on their taſt: I have onely laid down, and that ſuperficially enough, my preſent thoughts; and ſhall be glad to be taught better, by thoſe who pretend to reform our Poetry.*

THE

The State of Innocence, and Fall of Man.

An OPERA.

The first Scene represents a Chaos, or a confus'd Mass of Matter; the Stage is almost wholly dark: A Symphony of Warlike Music is heard for some time; then from the Heavens, (which are opened) fall the rebellious Angels wheeling in the Air, and seeming transfix'd with Thunderbolts: The bottom of the Stage being opened, receives the Angels, who fall out of sight. Tunes of Victory are play'd, and an Hymn sung; Angels discover'd above, brandishing their Swords: The Music ceasing, and the Heavens being clos'd, the Scene shifts, and on a sudden represents Hell: Part of the Scene is a Lake of Brimstone or rowling Fire; the Earth of a burnt colour: The fallen Angels appear on the Lake, lying prostrate; a Tune of Horrour and Lamentation is heard.

Act I. Scene 1.

Lucifer *raising himself on the Lake.*

Lucifer. IS this the Seat our Conqueror has given?
And this the Climate we must change for Heaven?
These Regions and this Realm my Wars have got;
This Mournful Empire is the Loser's Lot:
In Liquid Burnings or on Dry to dwell,
Is all the sad Variety of Hell.
But see, the Victor has recall'd, from far,
Th' Avenging Storms, his Ministers of War:

His Shafts are ſpent, and his tir'd Thunders ſleep;
Nor longer bellow through the Boundleſs Deep.
Beſt take th' occaſion, and theſe Waves forſake,
While time is giv'n. Ho, *Aſmodey*, awake,
If thou art he: but Ah! how chang'd from him,
Companion of my Arms! how wan! how dim!
How faded all thy Glories are! I ſee
My ſelf too well, and my own change, in thee.

Aſmodey. Prince of the Thrones, who, in the Fields of Light,
Led'ſt forth th' imbattel'd Seraphim to fight,
Who ſhook the Pow'r of Heavens Eternal State,
Had broke it too, if not upheld by Fate;
But now thoſe hopes are fled: thus low we lie,
Shut from his day, and that contended Skie,
And loſt, as far as Heav'nly Forms can die;
Yet, not all periſh'd: we defie him ſtill,
And yet wage War, with our unconquer'd Will.

Lucif. Strength may return.

Aſm. Already of thy Vertue I partake,
Erected by thy Voice.

Lucif. ——— See on the Lake
Our Troops like ſcatter'd Leaves in Autumn, lie:
Firſt let us raiſe our ſelves, and ſeek the drie,
Perhaps more eaſie dwelling.

Aſm. ——— From the Beach,
Thy well-known Voice the ſleeping Gods will reach,
And wake th' Immortal Sence with Thunders noiſe
Had quell'd, and Lightning, deep had driv'n within 'em.

Lucif. With Wings expanded wide, our ſelves we'll rear,
And fly incumbent on the dusky Air:
Hell thy new Lord receive.
Heaven cannot envy me an Empire here.

[*Both fly to dry Land.*]

Aſm. Thus far we have prevail'd; if that be gain
Which is but change of place, not change of pain.
Now ſummon we the reſt.

Lucif. Dominions, Pow'rs, ye Chiefs of Heav'n's bright Hoſt,
(Of Heav'n, once yours; but now, in Battel, loſt)

Wake

Wake from your ſlumber: Are your Beds of Down?
Sleep you ſo eaſie there? or fear the frown
Of him who threw you thence, and joys to ſee
Your abject ſtate confeſs his Victory?
Riſe, riſe, ere from his Battlements he view
Your proſtrate poſtures, and his Bolts renew,
To ſtrike you deeper down.

Aſm. ——— ——— They wake, they hear,
Shake off their ſlumber firſt, and next their fear;
And only for th' appointed Signal ſtay.

Lucif. Riſe from the Flood, and hither wing your way.
Moloch from the Lake. Thine to command; our part 'tis to obey.

[*The reſt of the Devils riſe up and fly to the Land.*]

Lucif. So, now we are our ſelves again, an Hoſt
Fit to tempt Fate, once more, for what we loſt.
T' o'erleap th' Etherial Fence, or if ſo high
We cannot climb, to undermine his Skie,
And blow him up, who juſtly Rules us now,
Becauſe more ſtrong: ſhould he be forc'd to bow,
The right were ours again: 'Tis juſt to win
The higheſt place; t' attempt, and fail, is ſin.

Mol. Chang'd as we are, we 're yet from Homage free;
We have, by Hell, at leaſt, gain'd liberty:
That's worth our fall; thus low tho' we are driven,
Better to Rule in Hell, than ſerve in Heaven.

Lucif. There ſpoke the better half of *Lucifer!*

Aſm. 'Tis fit in frequent Senate we confer,
And then determine how to ſteer our courſe;
To wage new War by Fraud, or open Force.
The Doom's now paſt; Submiſſion were in vain.

Mol. And, were it not, ſuch baſeneſs I diſdain.
I would not ſtoop, to purchaſe all above;
And ſhould contemn a Pow'r whom Pray'r could move,
As one unworthy to have conquer'd me.

Beelzebub. Moloch, in that, all are reſolv'd like thee.
The means are unpropos'd; but 'tis not fit
Our dark *Divan* in publick view ſhould ſit:

Or what we plot againſt the Thunderer,
Th' Ignoble Crowd of Vulgar Devils hear.
Lucif. A Golden Palace let be rais'd on high;
To imitate? No, to out-ſhine the Skie!
All Mines are ours, and Gold above the reſt:
Let this be done; and quick as 'twas expreſt.

[*A Palace riſes, where ſit, as in Council, Lucifer, Aſmoday, Moloch, Belial, Beelzebub and Sathan.*]

Moſt high and mighty Lords, who better fell
From Heav'n, to riſe States-General of Hell,
Nor yet repent, though ruin'd and undone,
Our upper Provinces already won,
(Such pride there is in Souls created free,
Such hate of Univerſal Monarchy;)
Speak, (for we therefore meet)——————
If Peace you chuſe, your Suffrages declare;
Or means propound, to carry on the War.
Mol. My ſentence is for War; that open too:
Unskill'd in Stratagems; plain Force I know:
Treaties are vain to Loſers; nor would we,
Should Heav'n grant Peace, ſubmit to Sovereignty.
We can no caution give we will adore;
And He above is warn'd to truſt no more.
What then remains but Battel?
Sathan. I agree,
With this brave Vote; and if in Hell there be
Ten more ſuch Spirits, Heav'n is our own again:
We venture nothing, and may all obtain.
Yet who can hope but well, ſince ev'n Succeſs
Makes Foes ſecure, and makes our danger leſs.
Seraph. and Cherub. careleſs of their charge,
And wanton, in full eaſe now live at large,
Ungarded leave the paſſes of the Skie,
And all diſſolv'd, in Hallelujahs lie.
Mol. Grant that our hazardous attempt prove vain;
We feel the worſt, ſecur'd from greater pain:

Perhaps

Perhaps we may provoke the Conquering Foe
To make us nothing; yet, ev'n then, we know
That not to be, is not to be in woe.

Belial. That knowledge which, as Spirits, we obtain,
Is to be valu'd in the midst of pain:
Annihilation were to lose Heav'n more:
We are not quite exil'd where thought can soar.
Then cease from Arms;——
Tempt him not farther to pursue his blow;
And be content to bear those pains we know.
If what we had we could not keep, much less
Can we regain what those above possess.

Beelzebub. Heav'n sleeps not; from one wink a breach would be
In the full Circle of Eternity.
Long pains, with use of bearing, are half eas'd;
Heav'n unprovok'd, at length may be appeas'd.
By War, we cannot scape our wretched lot;
And may, perhaps, not warring, be forgot.

Asm. Could we repent, or did not Heav'n well know
Rebellion once forgiv'n, would greater grow:
I should, with *Belial*, chuse ignoble ease;
But neither will the Conquerour give Peace,——
Nor yet so lost in this low state we are,
As to despair of a well-manag'd War.
Nor need we tempt those heights which Angels keep,
Who fear no force, or ambush from the Deep.
What if we find some easier Enterprize?
There is a place, if antient Prophecies
And Fame in Heav'n not err, the blest abode
Of some new Race, call'd *Man*, a Demy-God,
Whom, near this time, th' Almighty must create;
He swore it, shook the Heav'ns, and made it Fate.

Lucif. I heard it; through all Heav'n the rumour ran,
And much the talk of this intended *Man*:
Of form Divine; but less in excellence
Than we; indu'd with Reason lodg'd in Sence:
The Soul pure Fire, like ours, of equal force;
But, pent in Flesh, must issue by discourse.

We

We ſee what is; to Man Truth muſt be brought
By Sence, and drawn by a long Chain of thought:
By that faint light, to will and underſtand;
For made leſs knowing, he's at more command.

Aſm. Though Heav'n be ſhut, that World if it be made
As neareſt Heav'n, lies open to invade:
Man therefore muſt be known, his Strength, his State,
And by what Tenure he holds all of Fate.
Him let us then ſeduce or overthrow:
The firſt is eaſieſt; and makes Heav'n his Foe.
Adviſe, if this attempt be worth our care.

Belial. Great is th' advantage, great the hazards are.
Some one (but who that task dares undertake?)
Of this new Creature muſt diſcovery make.
Hell's Brazen Gates he firſt muſt break, then far
Muſt wander through old Night, and through the War
Of antique Chaos; and, when theſe are paſt,
Meet Heav'n's Out-guards who ſcout upon the waſte:
At every Station muſt be bid to ſtand,
And forc'd to anſwer every ſtrict demand.

Mol. This Glorious Enterpriſe —— [*Riſing up.*]

Lucif. —— Raſh Angel, ſtay;
[*Riſing, and laying his Scepter on Moloch his head.*]
That Palm is mine, which none ſhall take away.
Hot Braves, like thee, may fight; but know not well
To manage this, the laſt great Stake of Hell.
Why am I rank'd in State above the reſt,
If while I ſtand of Sovereign Pow'r poſſeſt,
Another dares, in danger, farther go?
Kings are not made for eaſe, and Pageant-ſhow.
Who would be Conquerour, muſt venture all:
He merits not to riſe, who dares not fall.

Aſm. The praiſe, and danger, then, be all your own.

Lucif. On this Foundation I erect my Throne:
Through Brazen Gates, vaſt Chaos, and old Night,
I'll force my way; and upwards ſteer my flight:
Diſcover this new World, and newer Man;
Make him my Foot-ſtep to mount Heav'n again:

Then, in the clemency of upward Air,
We'll ſcour our ſpots, and the dire Thunders ſcar,
With all the remnants of th' unlucky War,
And once again grow bright, and once again grow fair.

Aſm. Mean time the Youth of Hell ſtrict guard may keep,
And ſet their Centries to the utmoſt deep,
That no Etherial Paraſite may come
To ſpie our ills, and tell glad tales at home.

Lucif. Before yon Brimſtone-Lake thrice ebb and flow,
(Alas, that we muſt meaſure Time by woe!)
I ſhall return: (my mind preſages well)
And outward lead the Colonies of Hell.
Your care I much approve; what time remains,
With Sports and Muſic, in the Vales and Fields,
And whate'er Joy ſo ſad a Climate yields,
Seek to forget, at leaſt divert your pains.

Betwixt the firſt Act and the ſecond, while the Chiefs ſit in the Palace, may be expreſſed the Sports of the Devils; as Flights and Dancing in Groteſque Figures: and a Song expreſſing the change of their condition; what they enjoy'd before; and how they fell bravely in Battel, having deſerv'd Victory by their Valour; and what they would have done if they had Conquer'd.

Act II. Scene 1. *A Champaign Country.*

Adam, *as newly created, laid on a Bed of Moss and Flowers, by a Rock.*

[*Rising.*]

Adam. WHat am I? or from whence? For that I am
I know, because I think; but whence I came,
Or how this Frame of mine began to be,
What other Being can disclose to me?
I move, I see; I speak, discourse, and know,
Though now I am, I was not always so.
Then that from which I was, must be before:
Whom, as my Spring of Being, I adore.
How full of Ornament is all I view
In all its parts! and seems as beautiful as new:
O goodly order'd Work! O Pow'r Divine,
Of thee I am; and what I am is thine!

Raphael *descends to* Adam *in a Cloud.*

Raphael. First of Mankind, made o'er the World to Reign,
Whose Fruitful Loins an Unborn Kind contein,
Well hast thou reason'd; of himself is none
But that Eternal Infinite, and One,
Who never did begin, who ne'er can end;
On Him all Beings, as their Source, depend.
We first, who of his Image most partake,
Whom He all Spirit, Immortal, Pure, did make.
Man next; whose Race exalted, must supply
The place of those who, falling, lost the Sky.

Adam. Bright Minister of Heav'n, sent here below
To me, who but begin to think and know,
If such could fall from bliss, who knew and saw
By near admission, their Creator's Law,
What hopes have I, from Heav'n remote so far,
To keep those Laws, unknowing when I err?

Raphael.

Raphael. Right Reason's Law to every humane heart
Th'Eternal, as his Image, will impart:
This teaches to adore Heaven's Majesty:
In pray'r and praise, does all devotion lye:
So doing, thou and all thy race are blest.
Adam. Of every creeping thing, of Bird, and Beast,
I see the kinds: in pairs distinct they go;
The Males their loves, their lovers Females know.
Thou nam'dst a race which must proceed from me,
Yet my whole Species in my self I see:
A barren sex, and single, of no use;
But full of forms which I can ne'r produce.
Raphael. Think not the pow'r, who made thee thus, can find
No way like theirs to propagate thy kind.
Mean time, live happy, in thy self alone;
Like him who, single, fills th'Etherial Throne,
To study Nature will thy time employ:
Knowledge and Innocence, are perfect Joy.
Adam. If solitude were best, th'allwise above
Had made no Creature for himself to love.
I add not to the pow'r he had before;
Yet to make me, extends his goodness more.
He would not be alone, who all things can;
But peopled Heav'n with Angels, Earth with Man.
Raphael. As Man and Angels to the Deity,
So all inferiour creatures are to thee.
Heav'n's greatness no society can bear;
Servants he made, and those thou want'st not here.
Adam. Why did he Reason in my Soul implant,
And speech, th'effect of reason; to the mute
My speech is lost; my reason, to the Brute.
Love, and society, more blessings bring
To them, the slaves; than pow'r to me their King.
Raphael. Thus far, to try thee; but, to Heav'n, 'twas known
It was not best for man to be alone;
An equal, yet thy subject, is design'd.
For thy soft hours, and to unbend thy mind.

Thy ſtronger ſoul ſhall her weak reaſon ſway;
And thou, through love, her beauty ſhalt obey:
Thou ſhalt ſecure her helpleſs ſex from harms;
And ſhe thy cares ſhall ſweeten, with her charms.

Adam. What more can Heav'n beſtow, or man require?

Raphael. Yes; he can give, beyond thy own deſire.
A manſion is provided thee, more fair
Than this; and worthy Heav'n's peculiar care:
Not fram'd of common Earth, nor fruits, nor flowers,
Of vulgar growth; but like Celeſtial Bowers:
The ſoil luxuriant, and the fruit divine,
Where golden Apples, on green branches ſhine,
And purple grapes diſſolve into immortal wine.
For noon day's heat, are cloſer Arbors made;
And for freſh ev'ning Ayr, the op'ner glade.
Aſcend: and, as we go,
More wonders thou ſhalt know.

Adam. And, as we go, let Earth and Heav'n above
Sound our great Maker's pow'r and greater love.

They aſcend to ſoft Muſick and a Song is ſung.

The Scene changes; and repreſents above, a Sun, glorioufly riſing, and moving orbicularly: at a diſtance, below, is the Moon; the part next the Sun enlightened, the other dark. A black cloud comes whirling from the adverſe part of the Heavens, bearing Lucifer *in it; at his nearer approach, the body of the Sun is darkned.*

Lucifer Am I become ſo monſtrous? ſo diſfigur'd,
That nature cannot ſuffer my approach,
Or look me in the face? but ſtands agaſt;
And that fair light which gilds this new made Orb,
Shorn of his beams, ſhrinks in, Accurſt ambition!
And thou, black Empire of the neather World,
How dearly have I bought you! But, 'tis paſt:
I have already gone too far to ſtop;
And muſt puſh on my dire revenge, in ruin
Of this gay frame, and Man, my upſtart rival;
In ſcorn of me created. Down, my pride,

And

And all my ſwelling thoughts; I muſt forget,
A while, I am a Devil; and put on
A ſmooth, ſubmiſſive face; elſe I, in vain
Have paſt through Night and Chaos to diſcover
Thoſe envy'd skies again, which I have loſt.
But ſtay; far off; I ſee a Chariot driv'n,
Flaming with beams, and in it *Uriel*,
One of the ſeaven; (I know his hated face)
Who ſtands in preſence of th'Eternal Throne.
And ſeems the Regent of that glorious light.

From that part of the Heavens, where the Sun appears, a Chariot is diſcovered, drawn with white horſes; and in it Uriel *the Regent of the Sun. The Chariot moves ſwiftly, towards* Lucifer; *and at* Uriel's *approach, the Sun recover's his light.*

Uriel. Spirit, who art thou? and from whence arriv'd?
(For I remember not thy face, in Heav'n)
Or by command, or hither led by choice?
Or wander'ſt thou within this lucid Orb,
And ſtray'd from thoſe fair fields of light above,
Amidſt this new creation want'ſt a guide,
To reconduct thy ſteps?

Lucifer. ——————Bright *Uriel*,
Chief of the ſeaven, thou flaming Miniſter,
Who guard'ſt this new created Orb of light,
(The world's eye that, and thou the eye of it)
Thy favor, and high Office, make thee known:
An humble Cherub I, and of leſs note,
Yet, bold, by thy permiſſion, hither come,
On high diſcoveries bent.

Uriel. ——————Speak thy deſign.

Lucifer. Urg'd by renown of what I heard above
Divulg'd by Angels neareſt Heav'n's high King,
Concerning this new World, I came to view
(If worthy ſuch a favor) and admire
This laſt effect of our great Maker's pow'r:
Thence, to my wond'ring fellows I ſhall turn,

Full fraught with joyful tidings of these works,
New matter of his Praise, and of our Songs.

Uriel. Thy business is not what deserves my blame,
Nor thou, thy self, unwelcome; see, fair Spirit,
Below yon' Sphere, (of matter not unlike it,)
There hangs the ball of Earth and Water mixt,
Self-Center'd, and unmov'd.

Lucifer. ——————But where dwells Man?

Uriel. On yonder Mount; thou seest it fenc'd with Rocks,
And round th' ascent a Theatre of Trees,
A sylvane Scene, which rising by degrees,
Leads up the eye below, nor gluts the sight
With one full prospect, but invites by many,
To view at last the whole: there his abode,
Thither direct thy flight.

Lucifer. ——————O blest be thou
Who, to my low converse, hast lent thy Ear,
And favour'd my request: hail, and farewel.

[*Flies downward out of sight.*

Uriel. Not unobserv'd thou goest, who e'r thou art;
Whether some Spirit, on Holy purpose bent,
Or some fall'n Angel from below broke loose,
Who com'st with envious eyes, and curst intent,
To view this World, and its created Lord:
Here will I watch, and, while my Orb rouls on,
Pursue from hence, thy much suspected flight;
And, if disguis'd, pierce through with beams of light.

[*The Chariot drives forward out of sight.*

The Scene *Paradise.*

Trees cut out on each side, with several Fruits upon them: a Fountain in the midst: at the far end, the Prospect terminates in Walks.

Adam. If this be dreaming, let me never wake;
But still the joyes of that sweet sleep partake.
Methought—but why do I my bliss delay
By thinking what I thought? Fair, Vision stay;

My

My better half, thou ſofter part of me,
To whom I yield my boaſted Sovraignty,
I ſeek my ſelf, and find not, wanting thee. *Exit.*

Enter Eve.

Eve. Tell me ye Hills and Dales, and thou fair Sun,
Who ſhin'ſt above, what am I? whence begun?
Like my ſelf, I ſee nothing: from each Tree
The feather'd kind peep down, to look on me;
And Beaſts, with up-caſt eyes, forſake their ſhade,
And gaze, as if I were to be obey'd.
Sure I am ſomewhat which they wiſh to be,
And cannot: I my ſelf am proud of me.
What's here? another Firmament below, *Looks into a*
Spread wide, and other trees that downward grow? *Fountain.*
And now a Face peeps up, and now draws near,
With ſmiling looks, as pleas'd to ſee me here.
As I advance, ſo that advances too,
And ſeems to imitate what e're I do:
When I begin to ſpeak, the lips it moves;
Streams drown the voice, or it would ſay it loves.
Yet when I would embrace, it will not ſtay: *Stoops down to*
Loſt e'r 'tis held; when neareſt, far away. *embrace.*
Ah, fair, yet falſe; ah Being, form'd to cheat,
By ſeeming kindneſs, mixt with deep deceipt.

Enter Adam.

Adam. O Virgin, Heav'n begot, and born of Man,
Thou faireſt of thy great Creator's Works;
Thee, Goddeſs, thee th' Eternal did ordain
His ſofter Subſtitute on Earth to Reign:
And, whereſoe'r thy happy footſteps tread,
Nature, in triumph, after thee is led.
Angels, with pleaſure, view thy matchleſs Grace,
And love their Maker's Image in thy Face.
Eve. O, only like my ſelf, (for nothing here
So graceful, ſo majeſtick does appear:)

Art thou the Form my longing eyes did ſee,
Loos'd from thy Fountain, and come out to me?
Yet, ſure thou art not, nor thy Face, the ſame;
Nor thy Limbs moulded in ſo ſoft a frame:
Thou look'ſt more ſternly, doſt more ſtrongly move;
And more of awe thou bear'ſt, and leſs of love.
Yet pleas'd I hear thee, and above the reſt;
I, next my ſelf, admire and love thee beſt.
Adam. Made to command, thus freely I obey,
And at thy feet the whole Creation lay.
Pity that love thy beauty does beget:
What more I ſhall deſire, I know not yet.
Firſt let us lock'd in cloſe embraces be;
Thence I, perhaps, may teach my ſelf, and thee.
Eve. Somewhat forbids me, which I cannot name;
For ignorant of guilt, I fear not ſhame:
But ſome reſtraining thought, I know not why,
Tells me, you long ſhould beg, I long deny.
Adam, In vain! my right to thee is ſeal'd above;
Look round and ſee where thou canſt place thy Love:
All creatures elſe are much unworthy thee;
They match'd, and thou alone art left for me.
If not to love, we both were made in vain:
I my new Empire would reſign again,
And change, with my dumb ſlaves, my nobler mind;
Who, void of reaſon, more of pleaſure find.
Methinks, for me they beg, each, ſilently,
Demands thy Grace, and ſeems to watch thy Eye.
Eve. I well fore-ſee, when e'r thy ſuit I grant,
That I my much-lov'd Soveraignty ſhall want:
Or like my ſelf, ſome other may, be made;
And her new Beauty may thy heart invade.
Adam. Could Heav'n ſome greater Maſter-piece deviſe,
Set out with all the glories of the Skies:
That beauty yet in vain he ſhould decree,
Unleſs he made another heart for me.
Eve. With how much eaſe I, whom I love, believe!
Giving my ſelf, my want of worth I grieve.

Here

Here, my inviolable Faith I plight,
So, thou be my defence, I, thy delight. } *Exeunt he leading her.*

Act III. Scene 1. *Paradiſe.*

Lucifer. FAir place; yet what is this to Heav'n, where I
Sate next, ſo almoſt equall'd the moſt high,
I doubted, meaſuring both, who was more ſtrong;
Then, willing to forget time ſince ſo long,
Scarce thought I was created: vain deſire
Of Empire, in my thoughts ſtill ſhot me higher,
To mount above his ſacred Head: ah why,
When he ſo kind, was ſo ungrateful I?
He bounteouſly beſtow'd unenvy'd good
On me: in arbitrary Grace I ſtood:
T'acknowledge this, was all he did exact;
Small Tribute, where the Will to pay was act.
I mourn it now, unable to repent,
As he, who knows my hatred to relent,
Jealous of pow'r once queſtion'd: hope, farewel;
And with hope, fear; no depth below my Hell
Can be prepar'd: then, ill be thou my good;
And vaſt deſtruction, be my envy's food.
Thus I, with Heav'n, divided Empire gain;
Seducing Man, I make his project vain.
And, in one hour, deſtroy his ſix days pain.
They come again; I muſt retire.

Enter Adam *and* Eve.

Adam. Thus ſhall we live in perfect bliſs, and ſee,
Deathleſs our ſelves, our num'rous progeny.
Thou young and beauteous, my deſires to bleſs;
I, ſtill deſiring, what I ſtill poſſeſs.

Eve. Heav'n, from whence Love (our greateſt Bleſſing came)
Can give no more, but ſtill to be the ſame.

Thou

Art thou the Form my longing eyes did ſee,
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Eve. Heav'n, from whence Love (our greateſt Bleſſing came)
Can give no more, but ſtill to be the ſame.

Thou

Thou more of pleaſure may'ſt with me partake;
I, more of pride, becauſe thy bliſs I make.
Adam. When to my Arms thou brought'ſt thy Virgin Love,
Fair Angels, ſung our Bridal Hymn above:
Th' Eternal, nodding, ſhook the Firmament,
And conſcious Nature gave her glad conſent.
Roſes unbid, and ev'ry fragrant Flow'r,
Flew from their ſtalks, to ſtrow thy Nuptial Bower:
The furr'd and feather'd kind, the triumph did purſue,
And Fiſhes leapt above the ſtreams, the paſſing Pomp to view.
Eve. When your kind Eyes look'd languiſhing on mine,
And wreathing Arms did ſoft embraces joyn,
A doubtful trembling ſeiz'd me firſt all o'r;
Then, wiſhes; and a warmth, unknown before:
What follow'd, was all extaſie and trance;
Immortal pleaſures round my ſwimming eyes did dance,
And ſpeechleſs joys, in whoſe ſweet tumult toſt,
I thought my Breath, and my new Being loſt.
Lucif. O Death to hear! and a worſe Hell on Earth: [*Aſide.*
What mad profuſion on this clod-born Birth:
Abyſs of joyes, as if Heav'n meant to ſhew
What, in baſe matters; ſuch a hand could do:
Or was his Virtue ſpent, and he no more
With Angels could ſupply th' exhauſted ſtore
Of which I ſwept the Sky? ——
And wanting Subjects to his haughty Will,
On this mean Work, employ'd his trifling skill.
Eve. Bleſt in our ſelves, all pleaſures elſe abound;
Without our care, behold th' unlabour'd Ground,
Bounteous of Fruit, above our ſhady Bowers
The creeping *Jeſſamin* thruſts her fragrant Flowers;
Thy Myrtle, Orange, and the bluſhing Roſe,
With bending heaps ſo nigh their blooms diſcloſe,
Each ſeems to ſmell the flavor which the other blows:
By theſe the *Peach*, the *Guava*, and the *Pine*,
And creeping 'twixt 'em all, the mant'ling *Vine*,
Does round their trunks, her purple cluſters twine.

Adam.

Adam. All these are ours, all nature's excellence
Whose tast or smell can bless the feasted sence;
One only fruit, in the mid garden plac'd,
(The tree of knowledge,) is denys our tast;
(Our proof of duty to our Maker's will;)
Of disobedience, death's the threatned ill.

Eve. Death is some harm, which, though we know not yet
Since threatned, we must needs imagine great:
And sute he merits it, who disobeys
That one command, and one of so much ease.

Lucifer. Must they then dye, if they attempt to know
He sees they would rebel, and keeps them low.
On this foundation I their ruine lay.
Hope to know more shall tempt to disobey
I fell by this, and, since their strength is less,
Why should not equal means give like success?

Adam. Come, my fair love, our mornings task we lose,
Some labor ev'n the easiest life would choose:
Ours is not great; the dangling boughs to crop,
Whose too luxuriant growth our Alleys stop,
And choak the paths; this our delight requires,
And Heav'n no more of daily work desires.

Eve. With thee to live, is Paradise alone:
Without the pleasure of thy sight, is none.
I fear small progress will be made this day;
So much our kisses will our task delay.

Exeunt.

Lucifer. Why have not I like these, a body too,
Form'd for the sime delights which they pursue?
I could (so variously my passions move)
Enjoy and blast her, in the act of love.
Unwillingly I hate such excellence;
She wrong'd me not; but I revenge th'offence
Through her, on Heav'n whose thunder took away
My birth-right-skyes! live happy while ye may,
Blest pair, y'are not allow'd another day.

Exit.

Gabriel.

Gabriel *and* Ithuriel *deſcend, carried on bright Clouds; and flying croſs each other, then light on the ground.*

Gabriel. Ithuriel, ſince we two Commiſſion'd are
From Heav'n the Guardians of this new-made pair,
Each mind his charge, for, ſee, the night draws on,
And riſing miſts purſue the ſetting Sun.

Ithuriel. Bleſt is our lot to ſerve; our task we know:
To watch, leaſt any, from th'Abyſs below,
Broke looſe, diſturb their ſleep with dreams; or worſe,
Aſſault their beings with ſuperior force.

Uriel *flies down from the Sun.*

Uriel. Gabriel, if now the watch be ſet, prepare
With ſtricteſt guard, to ſhow thy utmoſt care.
This morning came a ſpirit, fair he ſeem'd,
Whom, by his face, I ſome young Cherub deem'd,
Of Man he much inquir'd and where his place,
With ſhews of zeal to praiſe his maker's grace;
But I, with watchful eyes, obſerv'd his flight,
And ſaw him on yon ſteepy Mount alight,
There, as he thought unſeen, he lay'd aſide
His borrow'd maſque, and reaſſum'd his pride:
I mark'd his looks, averſe to Heav'n and good;
Dusky he grew, and long revolving ſtood
On ſome deep, dark deſign; thence ſhot with haſt,
And or'e the mounds of Paradiſe he paſt:
By his proud port, he ſeem'd the Prince of hell;
And here he lurcks, in ſhades, till night; ſearch well
Each grove and thicket, pry in every ſhape,
Leſt, hid in ſome, th'arch hypocrite eſcape.

Gabriel. If any ſpirit come to invade, or ſcout
From hell, what earthy fence can keep him out?
But reſt ſecure of this, he ſhall be found,
And taken, or proſcrib'd this happy ground.

Ithuriel. Thou to the Eaſt, I weſtward walk the round;
And meet we in the midſt (*Uri.*) Heav'n your deſign
Succeed, your charge requires you, and me mine.

Uriel

Uriel *flies forward out of ſight:*
the two Angels Exeunt ſeverally.

A night-piece of a pleaſant Bower: Adam *and* Eve *aſleep in it.*

Enter Lucifer.

Lucifer. So, now they lye, ſecure in love, and ſteep
Their ſated ſences in full draughts of ſleep.
By what ſure means can I their bliſs invade?
By violence? No; for they're immortal made.
Their Reaſon ſleeps; but Mimic fancy wakes,
Supply's her parts, and wild Idea's takes
From words and things, ill ſorted, and misjoyn'd;
The Anarchie of thought and Chaos of the mind:
Hence dreams confus'd and various may ariſe;
Theſe will I ſet before the Woman's eyes;
The weaker ſhe, and made my eaſier prey;
Vain ſhows, and Pomp, the ſofter ſex betray.

Lucifer *ſits down by* Eve, *and*
ſeems to whiſper in her ear.

A Viſion, where a Tree riſes loaden with Fruit; four Spirits riſe with it, and draw a canopie out of the tree, other Spirits dance about the Tree in deform'd ſhapes, after the Dance an Angel enters, with a Woman, habited like Eve.

Angel, ſinging.
Look up, look up, and ſee
What Heav'n prepares for thee;
Look up, and this fair fruit behold,
Ruddy it ſmiles, and rich with ſtreaks of gold.

The loaded branches downward bend,
Willing they ſtoop, and thy fair hand attend
Fair Mother of Mankind, make haſte
And bleſs, and bleſs thy ſenſes with the taſte.

Woman. No; tis forbidden, I
In tasting it shall dye.
Angel. Say who injoyn'd this harsh command.
Woman. 'Twas Heav'n; and who can Heav'n withstand?
Angel. Why was it made so fair, why plac'd in sight?
Heav'n is too good to envy man's delight.
See, we before thy face will try,
What thou so fear'st and will not dye.

The Angel takes the fruit and gives to the Spirits, who danc'd, they immediately put off their deform'd shapes, and appear Angels.

Angels singing. Behold what a change on a sudden is here!
How glorious in beauty how bright they appear!
From spirits deform'd they are Deities made
Their pinions at pleasure, the clouds can invade,

The Angel gives to the Woman who eats.

Till equal in honor they rise
With him who commands in the skies:
Then taste without fear, and be happy and wise.
Woman. Ah, now I believe; such a pleasure I find
As enlightens my eyes, and enlivens my mind.

The Spirits who are turn'd Angels, fly up, when they have tasted.

I only repent
I deferr'd my content.
Angel. Now wiser experience has taught you to prove
What a folly it is,
Out of fear to shun bliss.
To the joy that's forbidden we eagerly move;
It inhances the price, and increases the love.
Chorus of both. To the joy, &c.

Two Angels deſcend, they take the Woman each by the hand, and fly up with her out of ſight. The Angel who ſung, and the Spirits who held the Canopy at the ſame inſtant, ſink down with the Tree.

Enter Gabriel *and* Ithuriel *to* Lucifer *who remains.*

Gabriel. What art thou? ſpeak thy name, and thy intent.
Why here alone? and on what errand ſent?
Not from above: no, thy wan looks betray
Diminiſh'd light, and eyes unus'd to day.
Lucifer. Not to know me, argues thy ſelf unknown:
Time was when, ſhining next th'Imperial throne,
I ſate in awful ſtate; while ſuch as thou
Did, in th'ignoble crow'd at diſtance bow.
Gabriel. Think'ſt thou, vain ſpirit, thy glories are the ſame?
And ſeeſt not ſin obſcures thy God-like frame?
I know thee now, by thy ungrateful Pride;
That ſhows me what thy faded looks did hide.
Traytor to him who made, and ſet thee high;
And fool, that pow'r which form'd thee to defie.
Lucifer. Go, ſlaves, return, and fawn in Heav'n again;
Seek thanks from him whoſe quarel you maintain.
Vile wretches! of your ſervitude to boaſt:
You baſely keep the place I bravely loſt.
Ithuriel. Freedome is choice of what we will and do:
Then blame not ſervants who are freely ſo.
'Tis baſe, not to acknowledge what we owe.
Lucifer. Thanks, how er'e due, proclame ſubjection yet:
I fought for pow'r to quit th'upbraided debt.
Who er'e expects our thanks himſelf repaies;
And ſeems but little, who can want our praiſe.
Gabriel. What in us duty, ſhows not want in him:
Bleſt in himſelf alone———
To whom no praiſe we, by good deeds, can add;
Nor can his glory ſuffer from our bad.

Made

Made for his uſe; yet he has form'd us ſo
We, unconſtrain'd, what he commands us do.
So praiſe we him and ſerve him freely beſt:
Thus thou, by choice, art fall'n, and we are bleſt.
Ithuriel. This, leſt thou think thy plea unanſwer'd, good;
Our queſtion thou evad'ſt, how did'ſt thou dare
To break Hell bounds, and near this humane pair
In nightly ambuſh lye?
Lucifer. Lives there who would not ſeek to force his way
From pain, to eaſe; from darkneſs, to the day?
Should I, who found the means to ſcape, not dare
To change my ſulphu'rous ſmoak, for upper Ayr?
When I, in fight, ſuſtain'd your Thunderer,
And Heav'n on me, alone ſpent half his war,
Think'ſt thou thoſe wounds were light? ſhould I not ſeek
The clemency of ſome more temp'rate Clime
To purge my gloom; and by the Sun refin'd,
Bask in his beams, and bleach me in the wind?
Gabriel. If pain to ſhun, be all thy buſineſs here,
Methinks, thy fellows the ſame courſe ſhould ſteer.
Is their pain leſs who yet behind thee ſtay?
Or thou leſs hardy to endure than they?
Lucifer. Nor one, nor t'other; but as leaders ought,
I ventur'd firſt alone; firſt danger ſought;
And firſt explor'd this new created frame,
Which fill'd our dusky Regions with its fame:
In hopes my fainting Troops to ſettle here,
And to defend, againſt your Thunderer,
This ſpot of earth; or nearer Heav'n repair,
And forrage to his gates from Middle Ayr.
Ithuriel. Fool, to believe thou any part canſt gain
From him, who could'ſt not thy firſt ground maintain.
Gabriel. But whether that deſign, or one as vain,
T'attempt the lives of theſe, firſt drew thee here;
Avoid the place; and never more appear
Upon this Hallow'd earth elſe prove our might.
Lucifer. Not that I fear, do I decline the fight:

You

You I diſdain; let me with him contend
On whom your limitary power's depend.
More honour from the ſender than the ſent:
Till then, I have accompliſh'd my intent;
And leave this place, which but augments my pain
Gazing to wiſh, yet hopeleſs to obtain. [*Exit.*

[*They following him.*

Act IV. Scene 1. *Paradiſe.*

Adam *and* Eve.

Adam. STrange was your dream, and full of ſad portent;
Avert it, Heav'n, (if it from Heav'n were ſent:)
Let on thy foes the dire preſages fall;
To us be good and eaſy, when we call.

Eve. Behold, from far a breaking Cloud appears,
Which, in it, many winged warriours bears.
Their glory ſhoots upon my aking ſenſe;
Thou ſtronger may'ſt endure the cloud of light,
And while in ſhades I chear my fainting ſight
Encounter the deſcending excellence. [*Exit.*

The Cloud deſcends with ſix Angels in it; and when it's near the ground, breaks; and on each ſide, diſcovers ſix more: they deſcend out of the Cloud. Raphael *and* Gabriel *diſcourſe with* Adam, *the reſt ſtand at diſtance.*

Raphael. Firſt of mankind, that we, from Heav'n are ſent
Is from Heav'n's care thy ruine to prevent.
Th'Apoſtate Angel has, by night, been here,
And whiſper'd through thy ſleeping conſorts ear
Deluſive dreams, thus warn'd by us, beware;
And guide her frailty, by thy timely care.

Gabriel. Theſe, as thy guards from outward harms, are ſent:
Us, from within, thy reaſon muſt prevent.

Adam. Natives of Heav'n, who, in compaſſion deign
To want that place where joyes immortal reign,

In

In care of me; what praiſes can I pay
Defended in obedience; taught t'obey?
Raphael. Praiſe him alone who, God-like, form'd thee free,
With will unbounded, as a Diety;
Who gave thee reaſon, as thy Aid, to chuſe
Apparent good, and evil to refuſe.
Obedience is that good; This Heav'n exacts.
And Heav'n, all juſt, from man requires not acts
Which man wants pow'r to do: pow'r then is giv'n
Of doing good; but not compell'd by Heav'n.
Gabriel. Made good; that thou doſt to thy Maker owe:
But to thy ſelf, if thou continu'ſt ſo.
Adam. Freedome of will, of all good things is beſt;
But can it be by finite man poſſeſt?
I know not how Heav'n can communicate
What equals man to his Creators ſtate.
Raphael. Heav'n cannot give his boundleſs pow'r away;
But boundleſs libertie of choice he may.
So Orbs, from the firſt mover, motion take;
Yet each their proper revolutions make.
Adam. Grant Heav'n could once have given us liberty;
Are we not bounded, now, by firm decree,
Since what ſo er'e is preordain'd, muſt be?
Elſe Heav'n, for man, events might preordain,
And man's free will might make thoſe orders vain.
Gabriel. Th'Eternal, when he did the world create,
All other agents did neceſſitate:
So, what he order'd, they by nature do;
Thus light things mount, and heavy downward go.
Man only boaſts an arbitrary ſtate.
Adam. Yet cauſes their effects neceſſitate
In willing agents: where is freedom then?
Or who can break the chain which limits men
To act what is unchangeably forecaſt.
Since the firſt cauſe gives motion to the laſt?
Raphael. Heav'n by fore-knowing what will ſurely be,
Does only, firſt, effects in cauſes ſee;
And finds, but does not make neceſſity.

Creation

Creation, is of pow'r and will th'effect,
Foreknowledge only of his Intellect;
His preſcience makes not, but ſuppoſes things;
Infers neceſſity to be; not brings.
Thus thou art not conſtrain'd to good or ill;
Cauſes which work th'effect, force not the will.
Adam. The force unſeen, and diſtant I confeſs;
But the long chain makes not the bondage leſs.
Ev'n Man himſelf may to himſelf ſeem free,
And think that choice which is neceſſity.
Gabriel. And who but man ſhould judge of man's free ſtate?
Adam. I find that I can chuſe to love, or hate;
Obey, or diſobey; do good, or ill:
Yet ſuch a choice is but conſent; not will.
I can but chuſe what he has firſt deſign'd,
For he before that choice, my will confin'd.
Gabriel. Such impious fancies, where they entrance gain,
Make Heav'n, all pure, thy crimes to preordain.
Adam. Far, far from me be baniſh'd ſuch a thought:
I argue only to be better taught.
Can there be freedom, when what now ſeems free
Was founded on ſome firſt neceſſity?
For what ere cauſe can move the will t'elect
Muſt be ſufficient to produce th'effect:
And what's ſufficient muſt effectual be;
Then how is man, thus forc'd by cauſes free?
Raphael. Sufficient cauſes, only work th'effect
When neceſſary agents they reſpect.
Such is not man; who, though the cauſe ſuffice,
Yet often he his free aſſent denies.
Adam. What cauſes not, is not ſufficient ſtill.
Gabriel. Sufficient in it ſelf; not in thy will.
Raphael. When we ſee cauſes join'd t'effects at laſt,
The chain but ſhows neceſſity that's paſt.
That what's done, is: (ridiculous proof of fate!)
Tell me which part it does neceſſitate?
I'll chuſe the other; there I'll link th'effect.
O chain, which fools, to catch themſelves, project!

Adam. Though no conſtraint from Heav'n, or cauſes, be;
Heav'n may prevent that ill he does foreſee:
And, not preventing, though he does not cauſe,
He ſeems to will that man ſhould break his laws.

Gabriel. Heav'n may permit, but not to ill conſent;
For hind'ring ill, he would all choice prevent.
'Twere to unmake, to take away thy will.

Adam. Better conſtrain'd to good, than free to ill.

Raphael. But what reward or puniſhment could be
If man to neither good nor ill were free?
Th'Eternal juſtice could decree no pain
To him whoſe ſins it ſelf did firſt ordain;
And good compell'd, could no reward exact:
His pow'r would ſhine in goodneſs, not thy act.
Our task is done: obey; and, in that choice,
Thou ſhalt be bleſt, and Angels ſhall rejoyce.

[Raphael *and* Gabriel *fly up in the Cloud:*
the other Angels go off.

Adam. Hard ſtate of life! ſince Heav'n fore-knows my will,
Why am I not ty'd up from doing ill?
Why am I truſted with my ſelf at large,
When hee's more able to ſuſtain the charge?
Since Angels fell, whoſe ſtrength was more than mine,
'Twould ſhow more grace my frailty to confine.
Fore-knowing the ſucceſs, to leave me free,
Excuſes him, and yet ſupports not me.

[*To him,* Eve.

Eve. Behold my heart's dear Lord, how high the Sun
Is mounted, yet our labor not begun.
The ground, unbid, gives more than we can ask;
But work is pleaſure when we chuſe our task.
Nature, not bounteous now, but laviſh growes;
Our paths with flow'rs, ſhe prodigally ſtrowes;
With pain we lift up our intangled feet,
While croſs our walks the ſhooting branches meet.

Adam. Well has thy care adviſ'd; 'tis fit we haſt;
Natur's too kind, and follows us too faſt;

Leaves,

Leaves us no room her treasures to possess,
But mocks our industry with her excess;
And wildly wanton wears by night away
The sign of all our labors done by day.

Eve. Since, then, the work's so great, the hands so few,
This day let each a several task pursue.
By thee, my hands to labor will not move,
But round thy neck, employ themselves in love.
When thou would'st work, one tender touch, one smile
(How can I hold?) will all thy task beguile.

Adam. So hard we are not to our labor ty'd
That smiles, and soft endearements, are deny'd.
Smiles, not allow'd to Beasts, from reason move,
And are the priviledge of humane love:
And if, sometimes, each others eyes we meet,
Those little vacancies, from toil, are sweet.
But you, by absence, would refresh your joyes,
Because perhaps my conversation cloyes;
Yet this, would prudence grant, I could permit.

Eve. What reason makes my small request unfit?

Adam. The fall'n Archangel, envious of our state,
Pursues our Beings with immortal hate.
And hopeless to prevail by open force,
Seeks hid advantage to betray us worse:
Which when asunder, will not prove so hard;
For both together are each others guard.

Eve. Since he, by force, is hopeless to prevail
He can by fraud alone our minds assail:
And to believe his wiles my truth can move
Is to misdoubt my reason or my love.

Adam. Call it my care, and not mistrust of thee;
Yet thou art weak, and full of Art is he;
Else how could he that Host seduce to sin
Whose fall has left the Heav'nly nation thin?

Eve. I grant him arm'd with subtilty, and hate;
But why should we suspect our happy state?
Is our perfection of so frail a make;
As ev'ry plot can undermine or shake?

Think better both of Heav'n, thy ſelf, and me:
Who always fears, at eaſe can never be.
Poor ſtate of bliſs, where ſo much care is ſhown
As not to dare to truſt our ſelves alone!
Adam. Such is our ſtate, as not exempt from fall;
Yet firm, if reaſon to our ayd we call:
And that, in both, is ſtronger than in one;
I would not; why would'ſt thou, then, be alone?
Eve. Becauſe thus warn'd, I know my ſelf ſecure,
And long my little trial to endure:
T'approve my faith; thy needleſs fears remove;
Gain thy eſteem, and ſo deſerve thy love.
If all this ſhake not thy obdurate will,
Know that, ev'n preſent, I am abſent ſtill:
And then what pleaſure hop'ſt thou in my ſtay
When I'm conſtrain'd, and wiſh my ſelf away.
Adam. Conſtraint does ill with love and beauty ſute;
I would perſuade; but not be abſolute.
Better be much remiſs than too ſevere;
If pleas'd in abſence, thou wilt ſtill be here:
Go; in thy native innocence proceed,
And ſummon all thy reaſon at thy need.
Eve. My Soul, my eyes delight; in this I find
Thou lov'ſt; becauſe to love is to be kind.
[*Embracing him.*
Seeking my trial, I am ſtill on guard:
Tryals leſs ſought, would find us leſs prepar'd.
Our foe's too proud the weaker to aſſail;
Or doubles his diſhonour if he fail. *Exit.*
Adam. In love, what uſe of prudence can there be?
More perfect I, and yet more pow'rful ſhe.
Blame me not, Heav'n if thou love's pow'r had'ſt try'd,
What could be ſo unjuſt to be deny'd?
One look of hers my reſolution breaks;
Reaſon it ſelf turns folly when ſhe ſpeaks:
And aw'd by her whom it was made to ſway,
Flatters her pow'r, and does its own betray. *Exit.*

The middle part of the Garden is repreſented, where four Rivers meet: on the right ſide of the Scene, is plac'd the Tree of life, on the left, the Tree of Knowledge.

Enter Lucifer.

Lucifer. Methinks the beauties of this place ſhould mourn;
Th'immortal fruits, and Flow'rs at my return
Should hang their wither'd heads; for ſure my breath
Is now more poyſ'nous, and has gather'd death
Enough, to blaſt the whole Creation's frame:
Swoln with deſpite, with ſorrow, and with ſhame,
Thrice have I beat the wing, and rid with night
About the world, behind the globe of light,
To ſhun the watch of Heav'n; ſuch care I uſe:
(What pains will malice, rais'd like mine, refuſe
Not the moſt abject form of Brutes to take.)
Hid in the ſpiry volumes of the ſnake,
I lurk'd within the covert of a Brake;
Not yet deſcry'd. But, ſee, the woman here
Alone! beyond my hopes! no guardian near.
Good Omen that: I muſt retire unſeen,
And, with my borrow'd ſhape, the work begin. [*Retires.*

Enter Eve.

Eve. Thus far, at leaſt, with leave; nor can it be
A ſin to look on this Celeſtial tree:
I would not more; to touch a crime may prove:
Touching is a remoter taſt in love.
Death may be there, or poyſon in the ſmell,
(If death in any thing ſo fair can dwell:)
But Heav'n forbids: I could be ſatisfy'd
Were every tree but this, but this deny'd.

A Serpent enters on the Stage, and makes directly to the Tree of Knowledge, on which winding himself, he plucks an apple; then deſcends and carries it away.

Strange ſight! did then our great Creator grant
That priviledge, which we their Maſters want,
To theſe inferiour beings? or was it chance?
And was he bleſt with bolder ignorance?
I ſaw his curling creſt the trunk infold:
The ruddy fruit, diſtinguiſh'd ore with gold,
And ſmiling in its native wealth, was torn
From the rich bough, and then in triumph born:
The vent'rous victor march'd unpuniſh'd hence,
And ſeem'd to boaſt his fortunate offence.

To her Lucifer *in a humane ſhape.*

Lucifer. Hail, Soveraign of this Orb! form'd to poſſeſs
The world, and, with one look, all nature bleſs.
Nature is thine; thou, Empreſs, doſt beſtow
On fruits, to bloſſom; and on flowers, to blow.
They happy, yet inſenſible to boaſt
Their bliſs: more happy they who know thee moſt.
Then happieſt I, to humane reaſon rais'd,
And voice, with whoſe firſt accents thou art prais'd.

Eve. What art thou, or from whence? for on this ground,
Beſide my Lord's, ne're heard I humane ſound.
Art thou ſome other *Adam*, form'd from Earth,
And com'ſt to claim an equal ſhare, by birth,
In this fair field? or ſprung of Heav'nly race?

Lucifer. An humble native of this happy place,
Thy vaſſal born, and late of loweſt kind,
Whom Heav'n neglecting made, and ſcarce deſign'd
But threw me in, for number to the reſt,
Below the mounting bird, and grazing beaſt;
By chance not prudence, now ſuperior grown.

Eve. To make thee ſuch, what miracle was ſhown:

Lucifer. Who would not tell what thou vouchſaf'ſt to hear:
Saw'ſt thou not late a ſpeckled ſerpent rear
His gilded ſpires to climb on yon fair tree?
Before this happy minute I was he.

Eve. Thou ſpeak'ſt of wonders: make thy ſtory plain.

Lucifer. Not wiſhing then, and thoughtleſs to obtain,
So great a bliſs; but, led by ſence of good,
Inborn to all, I ſought my needful food:
Then, on that Heav'nly tree, my ſight I caſt;
The colour urg'd my eye, the ſcent my taſt.
Not to detain thee long; I took, did eat:
Scarce had my palate touch'd th'immortal meat,
But on a ſudden, turn'd to what I am:
God-like, and, next to thee, I fair became:
Thought, ſpake, and reaſon'd; and, by reaſon found
Thee, Nature's Queen, with all her graces crown'd.

Eve. Happy thy lot; but far unlike is mine:
Forbidd to eat, not daring to repine.
'Twas Heav'n's command; and ſhould we diſobey,
What rais'd thy Being, ours muſt take away.

Lucifer. Sure you miſtake the precept, or the tree:
Heav'n cannot envious of his bleſſings be.
Some chance-born plant he might forbid your uſe,
As wild, or guilty of a deadly juice:
Not this, whoſe colour, ſcent divine, and taſt,
Proclaim the thoughtful Maker not in haſt.

Eve. By all theſe ſigns, too well I know the fruit,
And dread a pow'r ſevere, and abſolute.

Lucifer. Severe, indeed; ev'n to injuſtice hard;
If death, for knowing more, be your reward:
Knowledge of good, is good; and therefore fit;
And to know ill, is good; for ſhunning it.

Eve. What, but our good, could he deſign in this,
Who gave us all, and plac'd in perfect bliſs?

Lucifer. Excuſe my zeal, fair Soveraign in your cauſe,
Which dares to tax his arbitrary laws.

Tis all his aym to keep you blindly low,
That ſervile fear from ignorance may flow:
We ſcorn to worſhip whom too well we know.
He knows that eating you ſhall god-like be;
As wiſe, as fit to be ador'd, as he.
For his own int'reſt he this Law has giv'n;
Such Beauty may raiſe factions in his Heav'n.
By awing you, he does poſſeſſion keep,
And is too wiſe to hazard partnerſhip.

Eve. Alaſs who dares diſpute with him that right?
The power which form'd us muſt be infinite.

Lucifer. Who told you how your form was firſt deſign'd?
The Sun and Earth, produce of every kind;
Graſs, Flow'rs, and Fruits; nay, living creatures too:
Their mould was baſe; 'twas more refin'd in you:
Where vital heat, in purer Organs wrought,
Produc'd a nobler kind rais'd up to thought;
And that perhaps, might his begining be:
Something was firſt; I queſtion if 'twere he.
But grant him firſt, yet ſtill ſuppoſe him good,
Not envying thoſe he made, immortal food.

Eve. But death, our diſobedience muſt purſue.

Lucifer. Behold, in me, what ſhall arrive to you.
I taſted; yet I live: nay, more; have got
A ſtate more perfect than my native lot.
Nor fear this petty fault his wrath ſhould raiſe:
Heav'n rather will your dauntleſs virtue praiſe,
That ſought, through threat'ned death, immortal good:
Gods are immortal only by their food.
Taſt and remove
What diff'rence does 'twixt them and you remain:
As I gain'd reaſon, you ſhall God-head gain.

Eve, aſide. He eats, and lives, in knowledge greater grown:
Was death invented then for us alone?
Is intellectual food to man deny'd
Which Brutes have, with ſo much advantage try'd?
Nor only try'd themſelves, but frankly, more,
To me have offer'd their unenvi'd ſtore?

Lucifer.

Lucifer. Be bold, and all your needleſs doubts remove:
View well this Tree, (the Queen of all the grove,)
How vaſt her bole, how wide her arms are ſpread,
How high above the reſt ſhe ſhoots her head,
Plac'd in the mid'ſt; would Heav'n his works diſgrace,
By planting poyſon in the happieſt place?
Haſt; you loſe time and God-head by delay.
Plucking the Fruit.

Eve looking about her. 'Tis done; I'll venture all and diſobey.
Perhaps, far hid in Heav'n, he does not ſpy,
And none of all his Hymning guards are nigh.
To my dear lord, the lovely fruit I'll bear;
He to partake my bliſs, my crime ſhall ſhare. [*Exit haſtily.*

Lucifer. She flew, and thank'd me not, for haſt: t'was hard
With no return ſuch counſel to reward.
My work is done, or much the greater part;
She's now the tempter, to enſnare his heart.
He, whoſe firm faith no reaſon could remove,
Will melt before that ſoft ſeducer, love. [*Exit.*

Act. V. Scene. I. *Paradiſe.*

Eve, *with a bough in her hand.*

Eve. Methinks, I tread more lightly on the ground;
My nimble feet, from unhurt flow'rs rebound:
I walk in Ayr, and ſcorn this Earthly ſeat;
Heav'n is my palace; this my baſe retreat.
Take me not Heav'n, too ſoon; 'twill be unkind
To leave the partner of my bed behind.
I love the wretch; but ſtay, ſhall I afford
Him part? already he's too much my Lord.
'Tis in my pow'r to be a Soveraign now;
And, knowing more, to make his manhood bow.
Empire is ſweet; but how if Heav'n has ſpy'd?
If I ſhould dye, and he above provide

Some other *Eve*, and place her in my ſtead?
Shall ſhe poſſeſs his love, when I am dead?
No; he ſhall eat, and dye with me, or live:
Our equal crimes ſhall equal fortune give.

Enter Adam.

Adam. What Joy, without your ſight, has earth in ſtore!
While you were abſent, *Eden* was no more.
Winds murmur'd, through the leaves, your long delay;
And fountains, o'er their pebles, chid your ſtay.
But with your preſence cheer'd, they ceaſe to mourn,
And walks wear freſher green, at your return.
Eve. Henceforth you never ſhall have cauſe to chide;
No future abſence ſhall our joys divide:
'Twas a ſhort death my love ne'r try'd before,
And therefore ſtrange; but yet the cauſe was more.
Adam. My trembling heart forbodes ſome ill; I fear
To ask that cauſe which I deſire to hear.
What means that lovely fruit? what means (alaſs!)
That blood, which fluſhes guilty in your face?
Speak—do not--yet, at laſt, I muſt be told.
Eve. Have courage then: 'tis manly to be bold.
This fruit — why doſt thou ſhake? no death is nigh:
'Tis what I taſted firſt; yet do not dye.
Adam. Is it——(I dare not ask it all at firſt;
Doubt is ſome eaſe to thoſe who fear the worſt:)
Say, 'tis not.
Eve.——'Tis not what thou need'ſt to fear:
What danger does in this fair fruit appear?
We have been cozen'd; and had ſtill been ſo,
Had I not ventur'd boldly firſt to know.
Yet, not I firſt; I almoſt bluſh to ſay
The ſerpent eating taught me firſt the way.
The ſerpent taſted, and the god-like fruit
Gave the dumb voice; gave reaſon, to the Brute.
Adam. O faireſt of all creatures, laſt, and beſt,
Of what Heav'n made, how art thou diſpoſſeſt

Of

Of all thy native Glories! faln! Decay'd!
(Pity ſo rare a frame ſo frail was made)
Now cauſe of thy own ruine; and with thine,
(Ah, who can live without thee!) cauſe of mine.
Eve. Reſerve thy pity, till I want it more:
I know my ſelf much happier than before;
More wiſe, more perfect, all I wiſh to be,
Were I but ſure Alaſs! of pleaſing thee,
Adam. Y'have ſhown how much you my content deſign:
Yet ah! would Heav'n's diſpleaſure paſs like mine.
Muſt I without you, then, in wild woods dwell?
Think, and but think of what I lov'd ſo well
Condemn'd to live with ſubjects ever mute;
A ſalvage Prince, unpleas'd though abſolute.
Eve. Pleaſe then your ſelf with me, and freely taſt,
Leſt I, without you, ſhould to Godhead haſt:
Leſt diff'ring in degree, you claim too late
Unequal love, when 'tis deny'd by fate.
Adam. Cheat not your ſelf, with dreams of Deity;
Too well, but yet too late, your crime I ſee:
Nor think the fruit your knowledge does improve;
But you have beauty ſtill, and I have love.
Not cozen'd, I; with choice, my life reſign:
Imprudence was your fault, but love is mine,
[*Takes the Fruit and eats it.*
Eve embracing him. O wond'rous pow'r of matchleſs love ex-
Why was this trial thine, of loving beſt? (preſt:
I envy thee that lot; and could it be,
Would venture ſomething more than death, for thee.
Not that I fear, that death th'event can prove;
W'are both immortal, while ſo well we love.
Adam. What e're ſhall be the event, the lot is caſt:
Where appetites are giv'n, what ſin to taſt?
Or if a ſin, 'tis but by precept ſuch;
Th'offence ſo ſmall, the puniſhment's too much,
To ſeek ſo ſoon his new made world's decay:
Nor we, nor that, were faſhion'd for a day.

Eve. Give to the winds thy fear of death, or ill;
And think us made but for each others will.

Adam. I will, at leaſt, defer that anxious thought,
And death, by fear, ſhall not be nigher brought:
If he will come, let us to joyes make haſt;
Then let him ſeize us when our pleaſure's paſt.
We'll take up all before; and death ſhall find
We have drain'd life, and left a void behind. [*Exeunt.*

Enter Lucifer.

Lucifer. 'Tis done,
Sick nature, at that inſtant, trembled round;
And Mother Earth, ſigh'd, as ſhe felt the wound,
Of how ſhort durance was this new-made ſtate!
How far more mighty than Heav'ns love, Hells hate!
His project ruin'd, and his King of clay:
He form'd, an Empire for his foe to ſway.
Heav'n let him rule, which by his arms he got;
I'm pleas'd to have obtain'd the ſecond lot.
This Earth is mine; whoſe Lord I made my thrall;
Annexing to my Crown, his conquer'd Ball.
Loos'd from the lakes, my Legions I will lead,
And, o're the darkned Ayr, black Banners ſpread:
Contagious damps, from hence, ſhall mount above,
And force him to his inmoſt Heav'n's remove.

A Clap of thunder is heard.

He hears already, and I boaſt too ſoon;
I dread that Engine which ſecur'd his Throne.
I'll dive below his wrath, into the deep,
And waſte that Empire, which I cannot keep. [*Sinkes down.*

Raphael *and* Gabriel *deſcend.*

Raphael. As much of grief as happineſs admits
In Heav'n, on each Celeſtial forehead ſits:

Kindneſs

Kindneſs for man, and pity for his fate,
May mixt with bliſs, and yet not violate.
Their Heav'nly harps a lower ſtrain began;
And in ſoft Muſic, mourn'd the fall of man.

Gabriel. I ſaw th'Angelic guards, from earth aſcend,
(Griev'd they muſt now no longer man attend:)
The beams about their Temples dimly ſhone;
One would have thought the crime had been their own.
Th'Etherial people flock'd for news in haſt,
Whom they, with down caſt lookes, and ſcarce ſaluting paſt:
While each did, in his penſive breſt, prepare
A ſad accompt of their ſucceſleſs care.

Raphael. Th'Eternal yet, in Majeſty ſevere,
And ſtricteſt juſtice, did mild pity bear:
Their deaths deferr'd; and baniſhment, (their doom)
In penitence forſeen, leaves mercy room.

Gabriel. That meſſage is thy charge: mine, leads me hence;
Plac'd at the garden's gate, for its defence,
Leſt, man, returning, the bleſt place pollute,
And ſcape from death, by life's immortal fruit.

Another Clap of Thunder. [*Exeunt, ſeverally.*

Enter Adam *and* Eve, *affrighted.*

Adam. In what dark cavern ſhall I hide my head?
Where ſeek retreat, now innocence is fled?
Safe in that guard, I durſt ev'n Hell defy;
Without it, tremble now, when Heav'n is nigh.

Eve. What ſhall we do? or where direct our flight?
Eaſtward as far as I could caſt my ſight,
From op'ning Heavens, I ſaw deſcending light;
Its glitt'ring through the Trees, I ſtill behold;
The Cedar tops ſeem all to burn with gold.

Adam. Some ſhape divine, whoſe beams I cannot bear!
Would I were hid, where light could not appear,
Deep into ſome thick covert would I run,
Impenetrable to the Stars, or Sun,

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Impenetrable to the Stars, or Sun,

And

And fenc'd from day, by night's eternal skreen;
Unknown to Heav'n, and to my ſelf unſeen.
Eve. In vain: what hope to ſhun his piercing ſight
Who, from dark Chaos, ſtroke the ſparks of light?
Adam. Theſe ſhould have been your thoughts when parting hence,
You truſted to your guideleſs innocence.
See now th'effects of your own wilful mind:
Guilt walks before us; Death purſues behind.
So fatal 'twas to ſeek temptations out:
Moſt confidence has ſtill moſt cauſe to doubt.
Eve. Such might have been thy hap, alone aſſail'd;
And ſo, together, might we both have fail'd.
Curs'd vaſſallage of all my future kind:
Firſt Idolis'd, till loves hot fire be o're,
Then ſlaves to thoſe who courted us before.
Adam. I counſel'd you to ſtay; your pride refus'd:
By your own lawleſs will you ſtand accus'd.
Eve. Have you that priviledge of only wiſe,
And would you yield to her you ſo deſpiſe?
You ſhould have ſhown th'Authority you boaſt,
And, Soveraign-like, my headlong will have croſt:
Counſel was not enough to ſway my heart;
An abſolute reſtraint had been your part.
Adam. Ev'n ſuch returns do they deſerve to find,
When force is lawful, who are fondly kind.
Unlike my love; for when thy guilt I knew,
I ſhar'd the curſe which did that crime purſue.
Hard fate of love! which rigor did forbear,
And now 'tis tax'd, becauſe 'twas not ſevere.
Eve. You have, your ſelf, your kindneſs overpay'd:
He ceaſes to oblige, who can upbraid.
Adam. On womens virtue, who too much rely,
To boundleſs will, give boundleſs liberty.
Reſtraint you will not brook; but think it hard
Your prudence is not truſted as your guard:
And, to your ſelves ſo left, if ill enſues,
You firſt our weak indulgence will accuſe.
Curſt be that hour ——

When,

When, ſated with my ſingle happineſs,
I choſe a partner, to controle my bliſs,
Who wants that reaſon which her will ſhould ſway,
And knowes but juſt enough to disobey.

Eve. Better with Brutes my humble lot had gone;
Of reaſon void, accountable for none:
Th'unhappieſt of creation is a wife,
Made loweſt, in the higheſt rank of life:
Her fellow's ſlave; to know and not to chuſe:
Curſt with that reaſon ſhe muſt never uſe.

Adam, Add, that ſhe's proud, fantaſtick, apt to change;
Reſtleſs at home; and ever prone to range:
With ſhows delighted, and ſo vain is ſhe,
She'll meet the Devil; rather than not ſee.
Our wiſe Creator, for his Quires divine,
Peopled his Heav n with Souls all maſculine.
Ah: why muſt man from woman take his birth?
Why was this ſin of nature made on earth?
This fair defect; this helpleſs ayd call'd wife;
The bending crutch of a decrepit life.
Poſterity no pairs, from you ſhall find,
But ſuch, as by miſtake of love are joyn'd:
The worthieſt men, their wiſhes ne'r ſhall gain;
But ſee the ſlaves, they ſcorn, their loves obtain.
Blind appetite ſhall your wild fancies rule;
Falſe to deſert, and faithful to a fool.

[*Turns in anger from her, and is going off.*

Eve kneeling. Unkind! wilt thou forſake me, in diſtreſs,
For that which now is paſt me to redreſs?
I have misdone; and I endure the ſmart:
Loath to acknowledge; but more loath to part.
The blame be mine; you warn'd, and I refus'd:
What would you more? I have my ſelf accus'd.
Was plighted faith ſo weakly ſeal'd above
That, for one error, I muſt loſe your love?
Had you ſo err'd, I ſhould have been more kind,
Than to add pain to an afflicted mind.

Adam.

Adam. Y'are grown much humbler; than you were before:
I pardon you; but ſee my face no more.
Eve. Vain pardon, which includes a greater ill:
Be ſtill diſpleas'd; but let me ſee you ſtill.
Without your much-lov'd ſight, I cannot live:
You more than kill me if you ſo forgive.
The Beaſts, ſince we are faln, their Lords deſpiſe;
And, paſſing, look at me, with glaring eyes:
Muſt I then wander helpleſs, and alone?
You'll pity me, too late, when I am gone.
Adam. Your penitence does my compaſſion move;
As you deſerve it, I may give my love.
Eve, On me, alone, let Heav'n's diſpleaſure fall:
You merit none, and I deſerve it all.
Adam. You all Heav'n's wrath! how could you bear a part,
Who bore not mine, but with a bleeding heart?
I was too ſtubborn, thus to make you ſue:
Forgive me; I am more in fault, than you.
Return to me, and to my love return;
And, both offending, for each other mourn.

Enter Raphael.

Raphael. Of ſin to warn thee, I before was ſent;
For ſin, I now pronounce thy puniſhment:
Yet that much lighter than thy crimes require;
Th'all-good does not his creatures death deſire:
Juſtice muſt puniſh the rebellious deed:
Yet puniſh ſo, as pity ſhall exceed.
Adam. I neither can diſpute his will, nor dare:
Death will diſmiſs me from my future care,
And lay me ſoftly in my native duſt,
To pay the forfeit of ill-manag'd truſt.
Eve. Why ſeek you death? conſider ere you ſpeak:
The laws were hard; the pow'r to keep 'em, weak.
Did we ſolicite Heav'n to mould our clay?
From darkneſs, to produce us to the day?

Did

Did we ſollicite Heav'n to mould our clay,
From darkneſs, to produce us to the day?
Did we concur to life, or chuſe to be,
Was it our will which form'd or was it he?
Since 'twas his choice, not ours, which plac'd us here;
The laws we did not chuſe, why ſhould we bear?
Adam. Seek not, in vain, our maker to accuſe:
Terms were propos'd; pow'r left us to refuſe.
The good we have enjoy'd from Heav'n's free will;
And ſhall we murmur to endure the ill?
Should we a rebel-ſon's excuſe receive,
Becauſe he was begot without his leave?
Heav'n's right, in us, is more: firſt form'd to ſerve;
The good, we merit not; the ill, deſerve.
Raphael. Death is defer'd, and penitence has room
To mitigate, if not reverſe the doom:
But, for your crime, th'Eternal does ordain
In *Eden*, you no longer ſhall remain.
Hence, to the lower world, you are exil'd:
This place, with crimes, ſhall be no more defil'd.
Eve. Muſt we this bliſsful Paradiſe forego?
Raphael. Your lot muſt be where Thorns and Thiſtles grow,
Unbid, as Balme and Spices did at firſt;
For man, the earth, of which he was is curſt.
To Adam. By thy own toil procur'd, thou food ſhalt eat;
And know no plenty, but from painful ſweat.
She, by a curſe, of future wives abhorr'd,
Shall pay obedience to her lawful Lord:
And he ſhall rule, and ſhe in thraldome live;
Deſiring more of love than man can give.
Adam. Heav'n is all mercy; labor I would chuſe;
And could ſuſtain this Paradiſe to loſe:
The bliſs; but not the place: here could I ſay
Heav'n's winged meſſenger did paſs the day;
Under this Pine the glorious Angel ſtay'd:
Then, ſhow my wondring progeny the ſhade.
In woods and lawnes, where er't thou diſt appear,
Each place ſome Monument of thee ſhould bear.

I, with green turfs, would grateful Altars raiſe,
And Heav'n, with Gums and offer'd Incenſe praiſe.

Raphael. Where er'e thou art; he is; th'Eternal mind
Acts through all places; is to none confin'd:
Fills Ocean, Earth, and Ayr, and all above,
And through the Univerſal Maſs does move.
Thou canſt be no where diſtant: yet this place
Had been thy Kingly ſeat, and here thy race,
From all the ends of peopled-Earth, had come
To rev'rence thee, and ſee their native home.
Immortal, then; now ſickneſs, care, and age,
And war, and luxury's more direful rage,
Thy crimes have brought, to ſhorten mortal breath,
With all the num'rous family of Death.

Eve. My ſpirits faint, while I theſe ills foreknow:
And find my ſelf the ſad occaſion too.
But what is death?

Raphael. In viſion, thou ſhalt ſee his grieſly face,
The King of Terrors, raging in thy race.
That, while in future fate thou ſhar'ſt thy part,
A kind remorſe, for ſin, may ſeize thy heart.

The Scene ſhifts, and diſcovers deaths of ſeveral ſorts. A battle at land, and a Naval fight.

Adam. O wretched off-ſpring! O unhappy ſtate
Of all mankind, by me betray'd to fate!
Born, through my crime, to be offenders firſt;
And, for thoſe ſins they could not ſhun, accurſt.

Eve. Why is life forc'd on man; who might he chooſe,
Would not accept, what he, with pain, muſt loſe?
Unknowing, he receives it, and, when known,
He thinks it his, and values it, 'tis gone.

Raphael. Behold of ev'ry age; ripe manhood ſee,
Decrepit years, and helpleſs infancy:
Thoſe who, by lingring ſickneſs, loſe their breath;
And thoſe who, by deſpair, ſuborn their death:
See yon' mad fools who, for ſome vial Right,
For love, or for miſtaken honour fight:

See

See thoſe, more mad, who throw their lives away
In needleſs wars; the Stakes which Monarchs lay,
When for each others Provinces they play.
Then as if earth too narrow were for fate,
On open Seas their quarrels they debate;
In hollow wood they floating Armies bear;
And force impriſon'd winds to bring 'em near.
Eve. Who would the miſeries of man foreknow?
Not knowing; we but ſhare our part of woe:
Now, we the fate of future Ages bear;
And, ere their birth, behold our dead appear.
Adam. The deaths, thou ſhow'ſt, are forc'd and full of ſtrife;
Caſt headlong from the precipice of life.
Is there no ſmooth deſcent? no painleſs way
Of kindly mixing with our native clay?
Raphael. There is; but rarely ſhall that path be trod
Which, without horror, leads to deaths abode.
Some few, by temp'rance taught, approaching ſlow,
To diſtant fate, by eaſy journeys, go:
Gently they lay 'em down, as ev'ning ſheep
On their own woolly fleeces, ſoftly ſleep.
Adam. So noiſeleſs would I live, ſuch death to find;
Like timely fruit, not ſhaken by the wind,
But ripely dropping from the ſapleſs bough
And, dying, nothing to my ſelf would owe.
Eve. Thus, daily changing, with a duller taſt
Of leſs'ning joyes, I, by degrees, would waſt:
Still quitting ground, by unperceiv'd, decay,
And ſteal my ſelf from life, and melt away.
Raphael. Death you have ſeen: now ſee your race revive,
How happy they in deathleſs pleaſures live.
Far more than I can ſhow, or you can ſee,
Shall crown the bleſt with immortality.

Here a Heaven descends, full of Angels and blessed Spirits, with soft Music, a Song and Chorus.

Adam. O goodness infinite! whose Heav'nly will
Can so much good produce, from so much ill!
Happy their state!
Pure, and unchang'd, and needing no defence,
From sins, as did my frailer Innocence.
Their joy sincere, and with no sorrow mixt:
Eternity stands permanent, and fixt,
And wheels no longer on the Poles of time:
Secure from fate, and more secure from crime.
Eve. Ravish'd, with Joy, I can but half repent
The sin which Heav'n makes happy in th'event,
Raphael. Thus arm'd, meet firmly your approaching ill:
For, see, the guards, from yon' far eastern hill,
Already move, nor longer stay afford;
High, in the Ayr, they wave the flaming sword,
Your signal to depart: Now, down amain
They drive, and glide, like meteors through the plain.
Adam. Then farewel all; I will indulgent be
To my own ease, and not look back to see.
When what we love we ne'r must meet again,
To lose the thought, is to remove the pain.
Eve. Farewell, you happy shades!
Where Angels first should practice Hymns, and string.
Their tuneful Harps, when they to Heav'n wou'd sing.
Farewell, you flow'rs, whose buds, with early care,
I watch'd, and to the chearful sun did rear:
Who now shall bind your stems? or, when you fall,
With fountain streams, your fainting souls recall?
A long farewell to thee, my nuptial bow'r,
Adorn'd with ev'ry fair and flagrant flow'r.
And last, farewell, farewell my place of birth;
I go to wander in the lower earth,
As distant as I can; for, dispos'st,
Farthest from what I once enjoy'd, is best.

Raphael.

Raphael. The riſing winds urge the tempeſtuous Ayr;
And on their wings, deformed Winter bear:
The beaſts already feel the change; and hence,
They fly, to deeper coverts, for defence:
The feebler herd, before the ſtronger run;
For now the war of nature is begun:
But, part you hence in peace, and having mourn'd your ſin,
For outward *Eden* loſt, find *Paradiſe* within.

Exeunt.

FINIS.